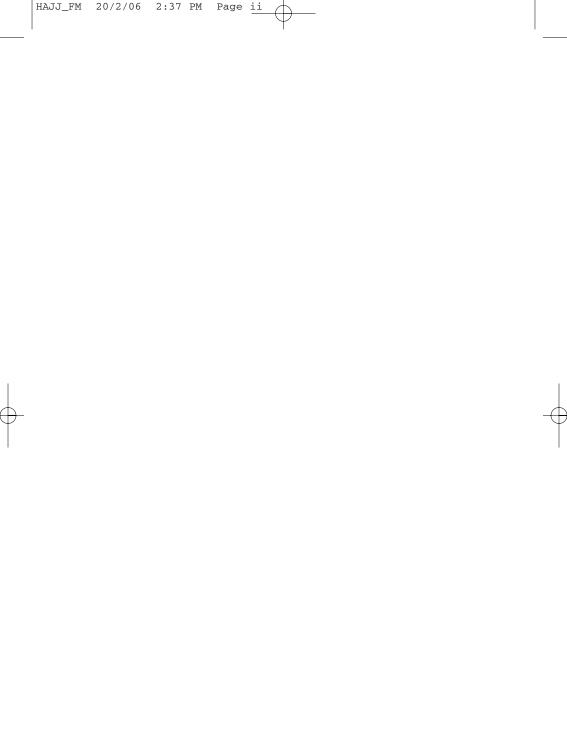
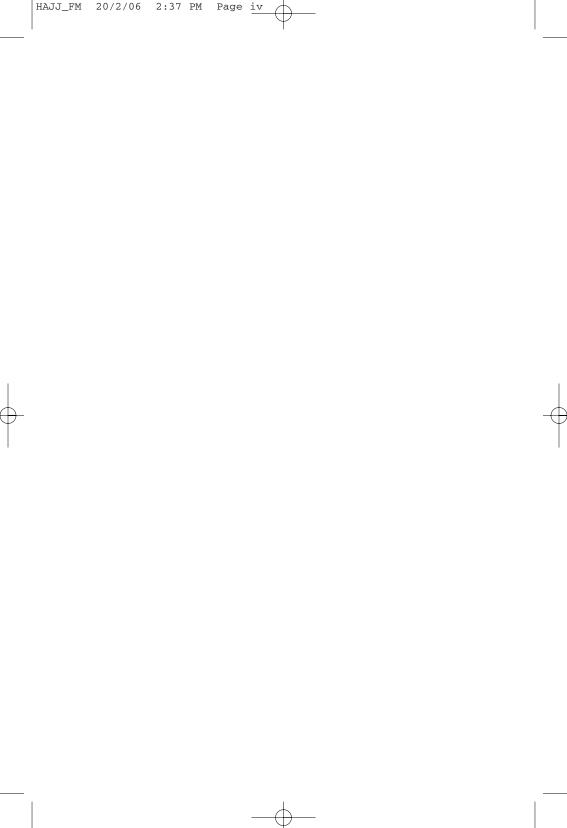
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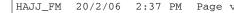


Gibril Fouad Haddad











A Hajj Journal



Gibril Fouad Haddad



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ABBREVIATIONS

'Abd al-Razzāq = His Muṣannaf.

Abū Dāwūd = His Sunan.

Abū Yaʻlā = His Musnad.

Ahmad = His Musnad.

Al-Bazzār = His Musnad.

Al-Bukhārī = His Ṣaḥīḥ.

Al-Dārimī = His Sunan.

Fatḥ, Fatḥ al-Bārī = By Ibn Ḥajar in the I3-volume 'Abd al-Bāqī edition.

Al-Ḥākim = His Mustadrak.

Al-Haytham \bar{i} = His Majma'al-Zawā'id.

Ibn Abī Shayba = His Muṣannaf.

Ibn 'Adī = His $K\bar{a}mil$.

Ibn 'Asākir = His *Tārīkh Dimashq*.

Ibn Ḥibbān = His Ṣaḥīḥ.

Ibn Mājah = His Sunan.

Ibn Sa'd = His *Ṭabaqāt al-Kubrā*.

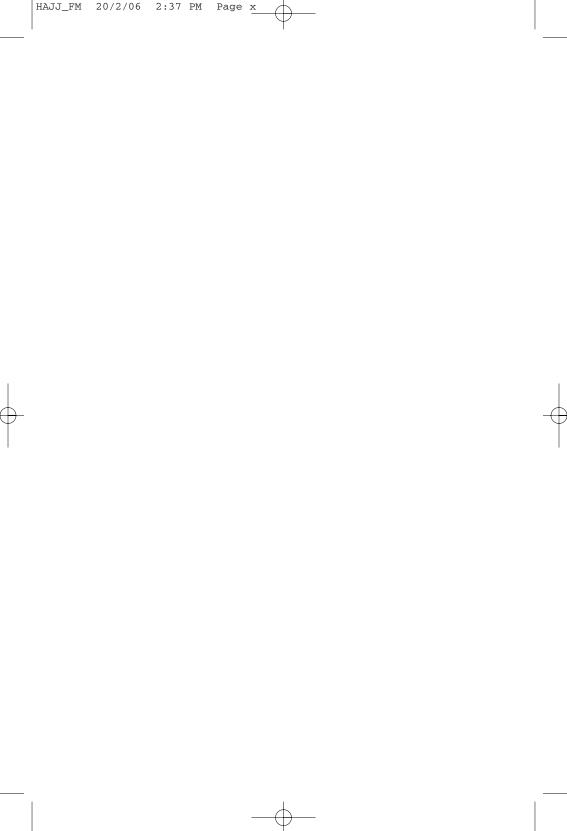
Iṣāba = Ibn Ḥajar's al-Iṣāba fī Tamyīz al-Ṣaḥāba.

Muslim = His Ṣaḥīḥ.

Al-Nasā'ī = His "Minor" Sunan (al-Mujtabā).

Siyar = al-Dhahabī's Siyar A'lām al-Nubalā'.

Al-Tirmidh \bar{i} = His Sunan.



Madīnat al-Munawwara



In the Name of Allāh All-Beneficent Most Merciful. Blessings and Greetings of Peace on Our Liege-Lord Muḥammad, the Messenger of Allāh and upon His Family and all his Companions!

AS OUR PLANE flew over the lights of Madīna the Radiant, I remembered the supplication of visitors to the city of the Seal of Prophets and asked Allāh Most High to deliver me from the Fire for the sake of him in whom we sought refuge from the Fire, and grant me benefit from visiting his mosque and praying in it. My eyes searched through the night sky for the outline of the Prophet's mosque, 🕸. When I saw it I gazed at it with emotion, thanking the Creator Who had guided me to the Religion of Truth out of His generosity and invoking abundant blessings on the Best of creation.

When we saw the first glimpses of the quarters of our Beloved in Yathrib assuring us peace and safety, Nearing them, we put kohl on our eyes and were healed, and so we fear no harm or pain anymore.2

We waited for less than two hours for our line to start moving at the customs. As our bus negotiated its way to our hotel we passed by the Prophet's *Haram*. There, with silent gratitude and flowing tears we gazed at the Dome of Felicity, a round, shining green gem in a sea of white pearls,³ from under which beckoned my liege-lord and Prophet, the dearest Beloved of the Merciful, upon him and his Family and Companions, and upon all Prophets Allāh's blessings and peace. O Messenger of Allāh, O Beloved of Allāh! We have come to you, seeking Allāh's mercy and forgiveness, intending the Pilgrimage to the House as Allāh Most High ordered, so show us the kindness due to repentant sinners who travel from afar longing to visit you and humbly ask for your support.

We entered the Prophet's mosque as the call for the fajr prayer was being raised. We made our first plunge into the sea of pilgrims from the four corners of Allāh's earth. We began with two rak'as of greeting the mosque followed by two rak'as of thanks for our safe arrival. Allāh! Open for us the gates of Your mercy and forgiveness and sustenance, and send abundant blessings and peace upon the Best of Prophets and Messengers and upon all his Family and Companions.

When the prayer was over we lingered in our spots, drinking in the blessings of our state together with Zamzam water which was made available in numerous containers throughout the two Sanctuaries. What had we done to deserve the great favor of being here? Allāh! To you belong all praise and thanks for guiding us to this. I thought of my dear friends Shaykh Ḥasan, the Sharīf Shaykh 'Abd al-Mughīth, the Sharīf Shaykh Farīd, and countless others who were traveling by land through the Jordanian-Saudi borders in hope of performing the Ḥajj—almost two million pilgrims did this year, but many others were unable or were turned back. Then I asked Allāh to grant me the humble and prayerful manners required for those who come to Madīna—Allāh's blessings and peace upon its Dweller. I formed the intention to visit our liege-lord Muḥammad then I headed for the Bāb al-Salām gate of the Prophet's original mosque to perform the visitation.

We began wading through many shoulders and elbows, surrounded by tearful calls to the Prophet and supplications taken from the Prophet's Sunna and the devoted Saints of Islam. Slowly, we passed along the qibla wall of the old mosque as expanded by the Rightly-Guided Caliph and Commander of the Believers 'Uthmān ibn 'Affān, Allāh be well-pleased with him. There, one could read the names of the Prophet from Imām al-Jazūlī's (d. 870) Dalā'il al-Khayrāt, highlighted in beautiful Arabic calligraphy and preserved since the time of the Ottoman Commander of the Believers, Sultan 'Abd al-Ḥamīd Khān. I recited those names filled with blessings as I began my salām to our Prophet rehearsing in a low voice: al-salāmu 'alaykum yā Rasūlallāh, al-salāmu 'alaykum ...

Tayyib: Pure One.

Muqtafī: Follower of the Prophets.

Jāmi': Unifier.

Qayyim: Precious One.

Kāmil: Perfect One.

Iklīl: Diadem.

'Abd Allāb: True Servant of Allāh.

Ḥabīb Allāh: Beloved of Allāh.

Ṣafī Allāh: Purest Friend of Allāh.

Najī Allāh: Confidant of Allāh.

Kalīm Allāh: Conversant With Allāh.

Rasūl al-Thaqalayn: Messenger to Jinn and Men.

Mudhakkir: Reminder.

Nāṣir: Helper to Victory.

Ma'lūm: Illustrious One.

Shahīr: Famous One.

Bashīr: Bearer of Allāh's Promise.

Mashhūd: Fully Witnessed One.

Mubashshir: Bringer of Glad Tidings.

Nūr: Light.

Misbāh: Lamp.

Hudan: Guidance.

Mahdī: Guided One.

Munīr: Giver of Light.

Dā'in: Summoner.

Ḥaqq: Truth Itself. Walī: Guardian.

Afūw: Forgiving One.

Ḥafīy: Most Hospitable and Kind.

Matīn: Steadfast One.

Qawīy: Strong One.

Ma'mūn: Trustworthy One.

Karīm: Generous One.

MADĪNAT AL-MUNAWWARA

Mukarram: Honoured One.

Makīn: Firmly Established One.

Mubīn: Clear One.

Mu'ammil: Rouser of Hope.

Dhā Quwwatin wa-Ṣawl: Mighty and Powerful One.

Dhā Hurma: Sacrosanct, Venerated One.

Dhā Makāna: Possessor of Eminent Station.

Dhā Fadl: Most Excellent One.

Dhā Izz: Majestic One.

Muțā ': Obeyed One.

Madhmaz: He of Blessed Memory.

Muțī ': Obedient One to Allāh.

Sidg: Truthfulness Itself.

Bushrā wa-Rahmatan lil-Mu'minīn:

Good News and Mercy to the Believers.

Minnat Allāh: Lavish Bounty from Allāh.

Ni'mat Allāh: Abundant Favour from Allāh.

Hidāyat Allāh: Guidance from Allāh.

'Urwatun Wuthqā: Firm Rope to Allāh.

Sirāt Allāh: Path to Allāh.

Şirāṭ Mustaqīm: Straight Path.

Sayf Allāh: Sword of Allāh.

Dhikr Allāh: Remembrance of Allāh.

Hizb Allāh: Party of Allāh.

Mustafā: Most Elect One.

Najmun Thāqib: Piercing Star.

Mujtabā: Most Chosen One.

Muntagā: Most Selected One.

Ummī: Most Allāh-Dependent One.

Abā al-Qāsim: Father of al-Qāsim.

Abā al-Tāhir: Father of al-Tāhir.

Sāliķ: Saintly One.

Shafī: Intercessor.

Mushaffa': One Granted Intercession.

Muslih: Redresser.

Muhaymin: Prevailing One.

Ṣādiq: Truthful One.

Ṣadūq: Upright One.

Mașdūg: Trusted One.

Wajīh: Distinguished One in the Divine Presence.

Khalīl al-Raḥmān: Intimate Friend of the All-Beneficent.

Barr: Pious One.

Mubirr: Fulfiller of Engagements.

Shafīq: Solicitous One.

Muqīm al-Sunna: Establisher of the Sunna.

Mugaddas: Sanctified One.

Rūḥ al-Qudus: Spirit of Holiness.

Rūḥ al-Qisṭ: Spirit of Justice.

Muktafin: One Granted Sufficiency.

Bāligh: Dutiful One Who Has Reached His Goal.

Muballigh: Conveyer of Allāh's Message in Full.

Wāṣil: He Who Has Reached His Goal and Connects Us.

Mawsūl: Connected One.

Sābiq: First and Foremost.

Sā'iq: Leader and Conductor.

Hād: Guide.

Mugaddam: Holder of Precedence.

Muhdin: Gift.

Fādil: Most Excellent One.

Mufaddāl: Preferred One.

Fātiḥ: Opener.

'Azīz: Sovereign.

Miftāḥ: Key.

Miftāḥ al-Raḥma: Key of Mercy.

Miftāḥ al-Janna: Key of Paradise.

Dalīl al-Khayrāt: Guide to All Good Things.

MADĪNAT AL-MUNAWWARA

'Alam al-Yaqīn: Emblem of Certainty.

Ṣāḥib al-Mu'jizāt: Holder of the Stunning Miracles.

Ṣafūḥ 'an al-Zallāt: Neglecter of Lapses.

Ṣāḥib al-Maqām: Holder of the Exalted Station.

Sāhib al-Qadam: Possessor of The Foothold.

'Alam al-Imān: Emblem of Belief.

Sāhib al-Kawthar: Owner of the River Kawthar.

Wakīl: Dependable Trustee.

Kafīl: Guarantor.

Makhṣūṣ bil-'Izz: Singled Out with Special Might.

Makhṣūṣ bil-Sharaf: Singled Out with Special Honor.

Makhṣūṣ bil-Majd: Singled Out with Special Glory.

Ṣāḥib al-Sayf: Owner of the Sword.

Ṣāḥib al-Qadīb: Owner of the Staff.

Sāḥib al-Tāj: Owner of the Crown.

Ṣāḥib al-Mighfar: Owner of the Helmet.

Sāhib al-Khātam: Owner of the Seal.

Sāḥib al-'Alāma: Owner of the Sign.

Ṣāḥib al-Bayān: Ultimate Spokesman.

Ṣāḥib al-Burāq: Rider of the Lightning-Mount.

Sāḥib al-Liwā': Standard-Bearer.

Faṣīḥ al-Lisān: Most Eloquent Speaker.

Muṭahhar al-Janān: Purified of Heart.

Khatīb al-Umam: Orator to the Nations.

'Alam al-Hudā: Emblem of Guidance.

'Ayn al-Ghurr: Radiance Itself.

'Ayn al-Na'īm: Bliss Itself.

Sa'dullah: Felicity Bestowed by Allāh.

Sa'd al-Khalq: Felicity Bestowed upon Creation.

Ṣāḥib al-Khaṣā'iṣ: Owner of the Exclusive Attributes.

Rafī' al-Rutab: Holder of the Highest Ranks.

'Izz al-'Arab: Might and Glory of the Arabs.

These are the I30 names of the Holy Prophet a calligraphied by the Ottomans on the *qibla* wall beginning at Bāb al-Salām and ending at Bāb Gibrīl. Many more names have been documented, among them:

Ghawth: Helper. Ghayyāth: Prompt, Frequent Helper. Hadiyyat Allāh: Allāh's Gift. Kāshif al-Kurab: Remover of Adversities. Mad'ūw: Called upon. Muhyin: Reviver. Mujāb: Whose Request is Granted. Mujāb: Responsive to Requests. Mukarram: Highly Honored. Munajjī: Savior. Muntaqā: Carefully Selected. Muqīl al-'Atharāt: Dismisser of Private Faults. Muṣaḥḥiḥ al-Ḥasanāt: Ratifier of Good Deeds. Naṣīḥ: One Who Excels at Sincere Advice. Ṣāḥib al-Darajat al-Rafī 'a: Possessor of the Highest Degree. Ṣāḥib al-Faḍīla: Possessor of Greatest Pre-Eminence. Ṣāḥib al-Faraj: Bringer of Deliverance. Ṣāḥib al-Izār: Wearer of the Loin-wrap. Ṣāḥib al-Ridā': Wearer of the Cloak. Ṣaḥīḥ al-Islām: Completer of Islam. Sayyid: Master. Sayyid al-Kawnayn: Master of Humanity and Jinn. Shāfī: Healer. Waḥīd: Unique One. Waṣūl: Achiever of Attainment....

The pious Qāḍī of Beirut and Qudus and lover of the Prophet & Shaykh Yūsuf ibn Ismāʻīl al-Nabhānī, Allāh have mercy on him, provided the most comprehensive documentation of the Prophetic names to date in his works such as Aḥsan al-Wasāʾil fī Naẓmi Asmāʾi al-Nabiyyi al-Kāmil ("The Best Means in Versifying the Names of the Perfect Prophet"), in three hundred verses, in print. The Qāḍī wrote a brief history of the compilations of the Prophetic Names in his introduction to his commentary on al-Jazūlīʾs Dalāʾil al-Khayrāt titled al-Dalālāt al-Wāḍiḥāt in which he mentioned various recensions to date:

Al-Qāḍī 'Iyāḍ's superlative masterpiece al-Shifā;

Ibn Diḥya's commentary on the names of the Prophet, upon him blessings and peace;

Al-Fākihānī's al-Fajr al-Munīr;

Abū 'Imrān al-Zanātī's compendium of 201 names;



- Al-Jazūlī's devotional masterpiece *Dalā'il al-Khayrāt* in which he relied on al-Zanātī;
- Al-Suyūṭī's al-Ḥadā'iq fī Asmā'i Khayr al-Khalā'iq which contains over 300 names;
- Al-Suyūṭī's al-Riyāḍ al-Anīqa fī Asmā'i Khayr al-Khalīqa which lists sources for the Hadā'iq;
- Al-Suyūṭī's al-Bahjat al-Saniyya which contains 500 names;
- Al-Sakhāwi's al-Qawl al-Badī 'fil-Ṣalāt 'alāl-Ḥabīb al-Shafī 'which contains 450 names;
- Al-Qasṭallānī's al-Mawāhib al-Lāduniyya in which he relied on al-Sakhāwī;
- Al-Zarqānī's Sharḥ al-Mawāhib which contains over 800 names;
- Al-Nabhānī's Aḥsan al-Wasā'il in verse and al-Asmā fīmā li-Rasūlillāhi min al-Asmā in prose with 830 names;
- A trilingual Arabic-English-Urdu recension was recently published by the late Shaykh Anīs Ludhianvī *raḥimabullāh* in the United Kingdom.

The question was asked by a mosque renovator who had intended to raise up the name of the Prophet on the wall of his mosque but was censored by his local mufti: "Would I be out of line to place an inscription of the Prophet's name on a mosque wall?" The answer is no, of course, it would be entirely correct, and the standard Ottoman and Mamlūk models that are widespread in Egypt, Syria, and other places have always been

ALLĀH subḥānahu wa-taʻālā

MUḤAMMAD 🕸

while the South Asian subcontinent and Southeast Asia including Thailand may even have.

YĀ ALLĀH – YĀ MUḤAMMAD

When a mosque takes a wrong turn it will replace the above with something like.

YĀ HAYY – YĀ QAYYŪM

thus ostensibly asserting tawhīd while in reality flouting the Qur'anic verse "And have We not exalted your fame?" (94:4), an exaltation which is precisely the reason for placing the name of the Holy Prophet 🕸 high, just as it is inscribed on the Divine Throne and the tree-leaves of Paradise and its gates according to the authentic reports. The origin of this adab, of course, is the witnessing of faith without which one remains outside of the fold of Islām, namely:

[LĀ ILĀHA ILLĀ] ALLĀH – MUḤAMMADun [RASŪLULLĀH]

If one finds the love of the Messenger of Allāh 👺 burning bright in their heart and soul and reflected perfectly in their practice and constant Salawāt then there is no problem and no need of reminder on the wall or anywhere else; however, for the majority of us this is simply not the case. Therefore, the remembrance of the Prophet & becomes incumbent upon us and it is the responsibility of the authorities to remind us. Those authorities never had a problem nor were ever remiss with this duty through the ages of our history.

Imām al-Shāfi'ī wrote in the beginning of his masterpiece al-Risāla, the first treatise ever on the principles of Islamic jurisprudence:

Sufyān ibn Uyayna told us, from Ibn Abī Najīḥ, from Mujāhid who [in giving the meaning of Allāh's saying]: "Raised for thee thy reputation" [Q. 94:4], said: "Whenever I [Allāh] am mentioned you [Muḥammad] are mentioned too" [e.g. in the word of witness]: "I profess there is no god at all but Allāh and that Muḥammad is the Messenger of Allāh." ... May Allāh bless and give peace to our Prophet whenever his name is mentioned by those who may remember, or omitted by those who disregard him! May Allah bless him among the first and the last generation, with the most favorable, most abundant and purest blessing that He has bestowed upon any of His creatures! May He purify you and us through the invocation of blessing upon him more than He

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granted to any of His nation through their blessing and peace. May His peace, mercy, and blessing be upon Muḥammad. May Allāh reward him on our behalf with the most abundant reward ever bestowed on any messenger sent on behalf of those to whom he was sent. For Allāh has delivered us from falsehood through him and made us members of the best community ever established for men by following his Religion with which He was well-pleased, which He chose for us, and by virtue of which [Religion] He made pure His angels and those of His creatures He favored with it. Hence, no blessing—hidden or visible—has ever descended upon us through which we obtained spiritual or temporal gain or by which spiritual or temporal hurt was dispelled, but Muḥammad, upon him blessings and peace, was the cause of its dispatch, the leader to its benefit, and the guide to its right way, keeping [us] away from destruction and the sources of evil which oppose righteousness, warning [us] against whatever causes destruction, ever ready with advice for right guidance and warning [against evil]. May Allāh's blessings be upon him and his family as His blessings were upon Ibrāhīm and his family! Thou [Allāh] art praiseworthy and glorious!

We read before our teacher Shaykh Muḥammad Adnān al-Majd al-Ḥasanī in Damascus with his chain to the Andalusian Ḥāfiz, Imām Abū al-ʿAbbās Aḥmad ibn Maʻadd al-Uqlīshī (d. 550) in his book Anwār al-Ātbār al-Mukhtaṣṣa bi-Faḍl al-Ṣalāt ʻalā al-Nabī al-Mukhtār Ṣallā Allāhu ʻalayhi wa-Ālihi wa-Ṣaḥbihi wa-Sallam⁶ that ʻAbd Allāh ibn ʻAbd al-Ḥakam said:

I saw al-Shāfi'i, Allāh have mercy on him, in my sleep [after his death] and I asked: "What did Allāh do with you?" He replied, "He has granted me mercy and forgiven me, and He has adorned me and brought me into Paradise the way a bride is adorned and brought, and it was strewn over me [precious ornaments and gifts] the way a bride is strewn over!" I asked, "How did you reach such a state?" He replied, "Let someone tell you how much invocation of blessings on Muḥammad, upon him blessings and peace, there is in [my book] al-Risāla." I said, "How so?" He replied, "[The expression:] Wa-ṣalli

Allābumma 'alā Muḥammadin 'adada mā dbakarabu al-dbākirūna wa-'adada mā gbafala 'anbu al-gbāfilūn'' [And bestow blessings, O Allāh, on Muḥammad to the amount of the remembering of those that remember him and to the amount of the heedlessness of those that are heedless of him]. In the morning I looked into the *Risāla* and found it there as I had heard it in my dream.

O Allāh! Do not make us end up among those who are heedless of our Holy Prophet \mathcal{E} nor trade our love and remembrance of our Prophet for a worldly robe and mortal office, even if everyone applauds us and approves of us here in $duny\bar{a}$; but, rather, grant us acceptance among Your Friends and Angels under the Banner of Your Prophet here and hereafter, $\bar{A}m\bar{n}n$!

Finally we arrived at the Prophet's grave the place of the Sublime Meeting (al-muwājahat al-sharīfa) which is the best and most preferable spot on the face of the earth by consensus of the Imāms of Islām. I stood with barely contained emotion and trembling joints before the three paired gates adorned six times with the intertwined cry of allegiance to Allāh Most High and to His Holy Prophet:

YĀ ALLĀH YĀ MUḤAMMAD

There, under the calligraphied Qur'ānic verse "Lo! they who subdue their voices in the presence of the Messenger of Allāh, those are they whose hearts Allāh has proven unto righteousness. Theirs will be forgiveness and immense reward" (49:3), behind the central gate, stood the abode of the Divine mercies to the people of the earth, the final appeal of creation, the core of hope. There, began and ended the felicities of those who search their days and nights for their Liege-lord's approval, faithfully treading his footsteps, absorbed in his perfection, oblivious to the beauty of the world, striving, until death, to attain Allāh's acceptance and earn the intercession of the one He took to Himself as His beloved friend. There, stood the station of lavish gifts, ineffable prizes, and intimate conversation between the Prophet, upon him blessings and peace and his friends.

Salām 'alayk, O Messenger of Allāh! Salām 'alayk! We came to you burdened with sins, O Messenger of Allāh, we came to you full of needs! O Messenger of Allāh, I have heard Allāh saying: "If they had only, when they were wronging themselves, come unto you and asked Allāh's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allāh indeed Oft-Returning, Most Merciful" (4:64), so I have come to you asking forgiveness for my sin, seeking your intercession with my Lord, hoping for generosity from him who is "full of pity and compassion towards the believers" (9:128). O Allāh! I am turning to You with Your Prophet 🕸 the Prophet of mercy. O Messenger of Allāh! I am turning with you to my Lord so that He will forgive me my sins. O Allāh, I am asking You for his sake to forgive me and grant me mercy.

Thus did Imām al-Nawawī recommend that we approach the Prophet, upon him blessings and peace, in his textbook on Ḥajj entitled al-Īḍāḥ fī Manāsik al-Ḥajj, chapter six, "On Visiting the Grave of our Liege-Lord the Messenger of Allāh "adding:

If someone asked you to convey salaams to the Messenger of Allāh, say, "al-Salāmu 'alayka yā Rasūl Allāh min Fulān ibn Fulān" (Greetings to you, Messenger of Allāh, from So-and-so the son of So-and-so), or any similar greeting. Then step an arm's length to the right and give salaams to Abū Bakr who lies at the shoulder of the Messenger of Allāh. Say, "al-Salāmu 'alayka yā Abā Bakrin ṣafiyya rasūlillāhi wa-thāniyahu fil-ghār, jazākallābu 'an ummati al-nabiyyi khayran!" (Greetings to you, Abū Bakr, the Intimate Friend of the Messenger of Allāh and his second in the Cave; may Allāh grant you the best reward on behalf of the Prophet's Community!). Then step an arm's length to the left of your original position, to the space in front of 'Umar, saying: "al-Salāmu 'alayka yā 'Umara, a'azz Allābu bika al-Islām, jazākallābu 'an ummati Muḥammadin khayran!'' (Greetings to you, Umar; Allāh has strengthened Islām through you; may Allāh reward you well on behalf of the nation of Muḥammad!). Then return to your original position directly in front of Allāh's Messenger and use the Prophet as your means for yourself, seeking his intercession before your Exalted and Mighty Lord.

We greeted the Prophet's two Companions—Abū Bakr and 'Umar, Allāh be well-pleased with them—gave our witness, renewed our pledges, raised our supplications. Then we remained still, standing in full respect and attention, each receiving what he had requested or hoped for, unable to speak except to say: "O Messenger of Allāh, I love you."

As Allāh Most High chose Makka for our liege-lord Ibrāhīm, upon him blessings and peace, so did He choose Madīna for our liege-lord Muḥammad 🍇 . Yaḥyā ibn Saʻd narrated that the Prophet 🕸 said: "There is no place on earth which I would prefer my grave to be rather than here! [in Madīna]. He repeated it three times." Mālik narrated it in al-Muwaṭṭa'. This is the reason why he and his School, among others, follow the position of our liege-lord 'Umar and the authorities of Madīna in upholding the superiority of Madīna the Radiant over Makka the Magnificent.8

The pious and impeccable Shaykh al-Islām, Hadīth Master, and Qāḍī al-Quḍāt of Egypt and Syria, Taqī al-Dīn al-Subkī, began one of his fatwās entitled "The Descent of Tranquility and Peace on the Nightlights of Madīna" (Tanazzul al-Sakīna 'alā Qanādīl al-Madīna) with the following invocation which faithfully echoes his Imām al-Shāfi'i's already-cited invocation in the Risāla:

To Allāh the Lord of the worlds belongs all praise, Who has blessed us, in the person of his Prophet, upon him and his Family and Companions blessings and peace, with an endless felicity. I bear witness that there is no deity except Allah alone without partner, the protecting Friend, the Glorious. I bear witness that Muḥammad is His servant and Messenger, the guide to every upright matter. O Allāh! send blessings upon him in a manner befitting Your majesty, with a blessing rising ever higher and increasing, and a superabundant greeting of peace until the Day of Increase! To begin: Verily Allāh Most High knows that every goodness in my life which He has bestowed upon me is on account of the Prophet and that my recourse is to him and my reliance is upon him in seeking a means to Allāh in every matter of mine. He is my means to Allāh in this world and the next, and the gifts of Allāh I owe to him are too many to count, both the hidden and the visible!⁹

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So overwhelming are the kind Divine bestowals upon the visitors of the Holy Prophet in Madīna that it is no wonder the literature of Islām abounds in such testimonials. Remember, O student of the Holy Prophet st, this benefit of paramount importance from the arch-teacher of our teachers: "He is my means to Allāh in this world and the next." No doubt, such a conviction is a criterion of differentiation between the people of pure belief and those of mixed belief.

Little remains of Sultan 'Abd al-Ḥamīd Khān's poem in praise of the Prophet sengraved in the year II9I/I777 on the walls of the hujra and which has been slowly but surely covered up with paint over the years. The poem has been preserved in other ways. It can be found in the travelogue entitled Mir'āt al-Ḥaramayn by the Ottoman officer Ṣabrī Bāshā, and Sayyid Muḥammad ibn 'Alawī al-Mālikī reproduced it in his book Shifā' al-Fu'ād bi-Ziyārati Khayr al-Ibād. Following is the text in full:

- ya sayyidī ya rasūlallābi khudh bi-yadī
 mā lī siwāka wa-lā alwī ʿalā aḥadi
 O my master, O Messenger of Allāh, take my hand:
- I have none besides you, nor will I pause to rely on anyone but you.

 2. fa-anta nūr al-budā fī kulli kā'inatin

 wa-anta sirru al-nadā yā kbayra mu'tamadi

 For you are the light of guidance in everything that exists

 and you are the secret of munificence and the best reliance.
- 3. wa-anta ḥaqqan ghiyāthu al-khalqi ajmaʻihim
 wa-anta hādī al-warā lillāhi dhīl-madadi
 And you are in truth the helper of all creation,
 and you are the guide of mortals to Allāh, the Owner of help.
- ya man yaqūmu maqāma al-ḥamdi munfaridan lil-wāḥidi al-fardi lam yūlad wa-lam yalidi
 O you who stand at the Station of Praise, without peer, for the One Who is Single, Who is not begotten and does not beget.
- yā man tafajjarati al-anhāru nābi'atan min uṣbu'ayhi fa-rawwā al-jaysha dhāl-'adadi O you from whose two fingers rivers burst forth so that he quenched the thirst of the numerous army.¹⁰
- innī idhā sāmanī ḍaymun yurawwi'unī
 aqūlu yā sayyida al-sādāti yā sanadī
 Verily, if I am faced with harm and fearful injustice
 I say: O Master of masters, O my support!
- kun lī shafī 'an ilā al-raḥmāni min zalalī wamnun 'alayya bi-mā lā kāna fī khaladī Be my intercessor with the Merciful regarding my mistakes and grace me with what eludes my heart.
- wanzur bi-'ayn al-ridā lī dā'iman abadā wastur bi-fadlika taqṣīrī madā al-amadi
 And look upon me always and ever with kind eyes, and cover with your favor my shortcomings all my life.

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MADĪNAT AL-MUNAWWARA

- 9. wa'tif 'alayya bi-'afwin minka yashmalunī fa-innanī 'anka yā mawlāya lam aḥidi Kindly bestow on me encompassing forgiveness for from you, O my master, I was never separated.
- innī tawassaltu bil-mukhtāri ashrafi man rāga al-samāwati sirri al-wāḥidi al-aḥadi I have sought as my means the elect one, the noblest of any that ascended the heavens, the secret of the Unique One
- II. rabbu al-jamāli ta'ālallāhu khāliquhu fa-mithluhu fī jamīʻi al-khalqi lam ajidi O Lord of beauty! Exalted is Allāh Who created him, for such as him in all creation I have never seen -
- 12. khayru al-khalā'iqi a'lā al-mursalīna dhuran dhukhru al-anāmi wa-hādīhim ilā al-rashadi The best of creatures, the pinnacle of Messengers, the treasure of humankind and their guide to integrity!
- 13. bihi iltaja'tu la'allallāha yaghfiru lī hādhā al-ladhī huwa fī zannī wa-mu'taqadī In him I have taken refuge: perhaps Allāh will forgive me. This is what I count on and firmly believe.
- 14. fa-madḥuhu lam yazal da'bī madā 'umurī wa-ḥubbuhu ʻinda rabbi al-ʻarshi mustanadī Therefore his tireless praise shall ever be my task, and love of him sustains me in the presence of the Lord of the Throne.
- 15. 'alayhi azkā şalātin lam tazal abadan maʻa al-salāmi bilā hasrin wa-lā ʻadadi Upon him the purest of endless blessings without cease together with greetings that cannot be stemmed nor counted,
- 16. wal-āli wal-saḥbi ahli al-majdi qāṭibatan baḥri al-samāḥi wa-ahli al-jūdi wal-madadi And upon his Family and Companions, a glorious folk all, The ocean of forgiveness, the people of generosity and aid!

We emerged as in a daze from Bāb Gibrīl and into the cool morning light. We proceeded to visit the cemetery of al-Baqī'—the resting ground of about ten thousand Companions according to Imām Mālik, Allāh be well-pleased with him, as quoted by al-Qāḍī 'Iyāḍ—a sketchy map of which is reproduced in Alī Ḥāfiz's book *Chapters from the History of Madīna*. II At al-Baqī' we greeted the Companions and members of the Prophet's House, upon all of them blessings and peace:

- As'ad ibn Zarāra al-Anṣārī and 'Utbmān ibn Maz'ūn, respectively the first of the Anṣār and Muhājirūn buried there. Near the latter was buried Ibrāhīm, the Prophet's son, upon both of them blessings and peace. Near those graves are found the graves of 'Abd al-Raḥmān ibn Awf, Sa'd ibn Abī Waqqāṣ, Khunays ibn Ḥudhāfa, and Fāṭima bint Asad, 'Alī's mother, whom the Prophet si is related to have named "my second mother."
- The Prophet's Cousins: 'Uqayl ibn Abī Ṭālib, Sufyān ibn al-Ḥārith ibn Abī Ṭālib, 'Abd Allāh ibn Ja'far al-Ṭayyār.
- Our Mothers the Prophet's Wives: Sayyida 'Ā'isha bint Abī Bakr, Sayyida Sawda bint Zam'a, Sayyida Ḥafṣa bint 'Umar, 12 Sayyida Zaynab bint Khuzayma, Sayyida Zaynab bint Jaḥsh, Sayyida Umm Salama bint Abī Umāma, Sayyida Juwayriya bint al-Ḥārith, Sayyida Umm Ḥabība Ramla bint Abī Sufyan, and Sayyida Ṣafiyya al-Isrā'īliyya bint Ḥuyay ibn Akhṭab. 13
- The Prophet's Daughters: Umm Kulthūm, Ruqayya, and Zaynab.
- The Prophet's Relatives: al-Hassān ibn 'Alī ibn Abī Ṭālib, Fāṭima the Prophet's
 Daughter, Muḥammad ibn al-Bāqir Zayn al-'Ābidīn, al-'Abbās ibn 'Abd
 al-Muṭṭalib, Zayn al-'Ābidīn ibn Ḥusayn ibn 'Alī, Ja'far al-Ṣādiq ibn
 Muḥammad al-Bāqir, and the head of al-Ḥusayn ibn 'Alī. 14
- Imām Mālik and his teacher Nāfi', Ibn 'Umar's servant. Near Mālik is Imām al-Sakhāwī, Ibn Hajar's student.
- The Shuhadā' of al-Ḥarra. Al-Ḥarra is the name of a place near Madīna and refers to the sacking of Madīna by the armies of Shām under Yazīd ibn Mu'āwiya in the last days of Dhūl-Ḥijja in the year 63. Al-Zuhrī stated that ten thousand of the people of Madīna were killed, among them seven hundred of the Muhājirūn and Anṣār. 15 Sa'īd ibn 'Abd al-'Azīz said: "During the violent events of al-Ḥarra there was no adhān in the Mosque [of the

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Prophet] for three days, nor *iqāma*. At that time Sa'īd ibn al-Musayyab did not leave the Mosque at all. He would know the time of prayer from a humming sound that he heard coming from the Prophet's grave. ¹⁶

- Sayyidunā 'Uthmān ibn 'Affān at the far end of al-Baqī', 135 meters from the Ḥarra martyrs.
- Sa'd ibn Mu'ādh al-Anṣārī near whom some historians place Fāṭima bint Asad's grave.
- The Prophet's aunts Ṣafiyya bint 'Abd al-Muṭṭalib and her sister 'Ātika. When the Prophet is left Makka and emigrated to Madīna the latter recited the following—although, al-Bayhaqī said, she still followed the religion of Quraysh: 'aynayya jūdā bil-dumū'i al-sawājimi / 'ala al-murtaḍā kal-badri min āli Hāshimi. "My eyes, overflow with streaming tears shed for the Uniquely Chosen One, the Full Moon of the House of Hāshim!"

We also visited the liege-lord of the *Shuhadā*' and uncle of the Prophet Hamza ibn 'Abd al-Muṭṭalib at Uḥud where the Prophet used to visit punctually at the end of every year ('alā ra'si kulli hawl) together with Abū Bakr, 'Umar, and 'Uthmān to give salām and supplicate. There, as in Baqī', nothing remained but a vacant lot. Criminal hands had erased all trace of the tombal structures that served both as didactic monuments to Muslim history and as mnemonic markers for visitation. Ham we have the supplicated the supplication of the supplication of the supplication in the supplication of the supplication.

Three all-too-brief days and four nights in Madīna came to an end—some of us had spent them fasting for additional benefits and in conformity with the Sunna—after which we flew to Jeddah, then took the bus to Magnificent Makka, the Mother of Cities.



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MAKKAT AL-MUKARRAMA

AFTER THE SERENITY of Madīna, the grandeur and magnificence of Makka. We had left Madīna in pilgrim's garb (*iḥrām*), intending the minor pilgrimage (*'Umra*) before the major one (*Ḥajj*), traveling to Jeddah by plane and thence by bus to Makka. We entered the Sacred City raising high our voices with the words of service and devotion (*talbiya*) of Muslims since the creation of Ādam, upon him peace:

"Ever at your call, O Allāh!"

labbayk Allāhumma labbayk
"Ever at your call, O Allāh of truth!"

labbayka ilāha al-haqq
"Ever at your call, verily the true life is the life of the hereafter!"

labbayka inna al-'aysha 'ayshu al-ākhira
"Ever at your call, O Allāh, in devoted worship from your slave!"

labbayka Allāhumma ta'abbudan wa-riqqā

I entered the Sacred Precinct (al-Ḥaram) barefoot, wearing the two unsewn white garments of pilgrims, having left this world behind in hope that Allāh would not return me to it except in the state of one reborn. The Prophet said: "Whoever goes on pilgrimage without engaging in lewd speech nor committing transgression, he returns as on the day his mother gave birth to him." I stopped in my tracks upon my first sight of the Resplendent Ka'ba, raising my hands in near-silent supplication to the Creator for the bounties of this life and the hereafter. I began by glorifying Him in the manner taught us by the Prophet in his Sunna. Then I invoked abundant blessings on the Prophet, his

Family, his Companions, the Imāms and Ulema of the Sunna and the Shaykhs of *Ṭarīqa*, most especially my beloved teachers Shaykh Muḥammad Nāzim al-Ḥaqqānī and his deputy Shaykh Hishām Kabbānī.

Then I invoked blessings upon the House of Allāh, asking Allāh to increase its magnificence, dignity, beauty, sanctity, and likewise increase all those that visit it on pilgrimage. Then I supplicated Allāh with the supplication of Imam Abū Ḥanīfa who reportedly said, upon seeing the House: "O Allāh! Make me one whose supplication is always answered." After this I proceeded to ask Allāh with streaming tears for the good of this life and the next on behalf of my family, my relatives, my teachers, my neighbors, and so forth. I supplicated the Lord of the House and creator of humanity, leaving out nothing my mind could recall to ask except what Allāh willed.

We formed the intention to offer the greeting of the House and entered the fray of circumambulation, beginning with the greeting of the Black Stone from afar, hands raised. "O Allāh! I believe in You, confirming the truth of Your Book, faithful to the covenant made unto You, dutiful in following Your Prophet's Way." The sun had passed its zenith about two hours ago. The number of pilgrims turning around the House must have been one or two thousands. Making sure that my left shoulder was always turned towards the Ka'ba, I began to circumambulate it, taking short but energetic steps over the white marble, right shoulder bared. "Here is Your servant at Your Door, O my Lord! the son of Your servant and maidservant, come from afar, carrying many sins, helpless and asking for Your generosity, forgiveness and mercy!" At the Station of our father Ibrāhīm, I invoked blessings upon him and upon our Prophet 3. "O Allāh! send blessings and peace upon Muḥammad and upon the family of Muḥammad, as You have blessed Ibrāhīm and the family of Ibrāhīm."

Between the Ka'ba Gate and Ismā'īl's Chamber—the semi-circular open space under the rain spout of Mercy—I raised the invocations which Allāh Most High and our Prophet acalled "the Enduring Good Deeds." "Wealth and children are an ornament of life of the world. But the enduring

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good deeds are better in your Lord's sight for reward, and better in respect of hope." (18:46) "Allāh increases in right guidance those who walk aright, and the enduring good deeds are better in your Lord's sight for reward, and better for resort." (19:76) Asked what the Enduring Good Deeds were, the Prophet 🕸 replied: "They are lā ilāha illallāh, subḥān Allāh, al-ḥamdu lillāh, allāhu akbar, and lā ḥawla wa-lā quwwata illā billāh." He also said: "[These] four are the best of all discourses, and it is indifferent whatever you begin with: subḥān Allāh wal-ḥamdu lillāh wa-lā ilāha illallāh wallāhu akbar."³ It is also narrated as follows: "There is no speech dearer to Allāh than al-ḥamdu lillāh wa-subḥān Allāh wallāhu akbar wa-lā ilāha illallāh: they are only four words, so I do not find them too much to say, and it is indifferent whichever you begin with."4 He 👺 said: "To say subḥān Allāh and al-ḥamdu lillāh and lā ilāha illallāh and Allāhu akbar is dearer to me than everything under the sun."5 And he said two or three times: "Take up your shields!" They said: "Messenger of Allāh, is an enemy upon us?" He said: "No; I meant your shields from the Fire, which consist in saying: subḥān Allāh and al-ḥamdu lillāh and lā ilāha illallāh and Allāhu akbar. In truth, those phrases shall come on the Day of Resurrection both in front of you and behind you, carrying great good. They are the Enduring Good Deeds."6

Upon nearing the Yemeni corner—immediately before the Corner of the Black Stone—I waded my way closer to the Ka'ba to enable myself to touch the Yemeni corner according to the Sunna. Once I reached it, I leaned over and touched it with my right hand, then brought up my right palm to my lips to kiss it. I read in the book of our beloved Shaykh the hadīth Master Nūr al-Dīn 'Itr on the rites of pilgrimage that the Yemeni Corner, alone with the Black Stone Corner, stands on the bases laid by our father Ibrāhīm, upon him peace, unlike the other two corners. Hence it is especially venerated. As I turned the corner I recited the Prophet's most frequent invocation in his blessed life: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good" (2:20I). Is there a more encompassing request from a human being to His Creator? I also remembered the Prophet's remark as I felt a delightful, refreshing breeze upon turning the Yemeni corner: "I find the rescuing wind (nafas) of the Most Beneficent coming from Yemen."

The amble from the Yemeni to the Black Stone Corner is the most intense in devotion and supplication as it leads to the Black Stone. "O Allāh! Forgive, grant mercy, and forbear with regard to all that You know of us. Verily, You are most self-sufficient and generous!" One's triple kissing of the Black Stone and prostration upon it is said to symbolize one's fealty to the Lord of the worlds, hence its comparison in the Sunna to "the Right Hand of the Merciful on earth." This gesture also signifies the renewal of one's covenant with the Creator, as the Black Stone is said to be the repository of these covenants since the time of our father Adam, upon him peace.⁸

Between the Black Stone and the Ka'ba door—including the two—is the space called Multazam where supplications are answered. There, clinging to the door-step of the King and Owner of the Day of Judgment, I begged for my life and that of those Allāh had placed under my trust—all my fellow human beings. Then I entered Ismā'īl's Chamber—considered part of the House itself—and held myself against the fragrant Ka'ba, as if trying to blend with it. The world was gone, heaven and earth seemed obliterated, nothing remained except the intimacy of effacement in the Beloved. O my Lord! I love You.

In the Place of refuge my heart sought refuge, shot with enmity's arrows.

O Mercy of Allāh for His slaves!
Allāh placed His trust in you
out of all inanimate forms.
O House of my Lord, O light of my heart,
O coolness of my eyes, O my heart within,
O true secret of the heart of existence,
my sacred trust, my purest love!
O direction to which I turn
from every quarter and valley,
From subsistence in the Real, then from the height,
from self-extinction, then from the depths!
O Ka'ba of Allāh, O my life,

O path of good fortune, O my guidance, In you has Allāh placed every safety from fear of disaster upon the great Return. In you does the noble Station [of Ibrāhīm] flourish, in you are found the fortunes of Allāh's slaves. In you is the Right Hand that my sin has draped in the robe of blackness. Multazam is in you – he who clings to love for it, will be saved on the Day of Mutual Cries. Souls passed away longing for Her, in the pain of longing and distant separation. In sorrow at their news she has put on the garment of mourning.9 Allāh sheds His light on her court, and something of His light appears in the heart. None sees it but the sorrowful whose eyes are dark from lack of sleep. He circumambulates seven times after seven, from the beginning of night until the call to prayer. Hostage to endless sadness, he is never seen but bound to effort. I heard him call upon Allāh and say,

but the goal of my love has not passed!" ¹⁰

beside the Black Stone: "O my heart! Our night has quickly passed,

After I concluded the seven circumambulations, I prayed two rak'as behind the Station of Ibrāhīm and lingered in my spot, gazing at the awesome Ka'ba in thanks and supplication. Then I made my way to the underground watering-place to drink from the well of Zamzam as instructed by our Prophet . I drank this heavenly water to satiation, supplicating and thanking, then thanking and supplicating again. After this I headed for the hillock of Safa, where our mother Hagar had

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begun seven races back and forth between Safā and Marwā in pursuit of water, fearing dehydration for her infant Ismāʻīl, upon him, his parents, and our Prophet blessings and peace. The racing over, I had my hair shaved and was now freed from the state of consecration (*iḥrām*), having completed 'Umra. Al-hamdu lillāh!

The supererogatory worship (nafl) of Hajj and 'Umra is circumambulation (tawāf). During the next few days of leisure (tamattu') I spent as much time as I could in the haram, circumambulating, supplicating, gazing at the Noble Ka'ba and reciting the Qur'an. Brethren from all over the world greeted me, recognizing the distinctive turban and garb of the Naqshbandī Ṣūfī path and asking me to convey salams to our Teacher, Mawlana al-Shaykh Nāzim—may Allāh grant him health and long life, and reunite us with him in this world and in Paradise!¹¹

Upon arrival in Makka I had immediately resumed praying the Salāt in full, without shortening nor joining prayers, as my traveller status was cancelled by the fact that I intended to stay there for more than three days excluding the days of arrival and intended departure. Among what cancels traveler-status in the Four Schools is the intention to stay at the place of arrival for a period of fifteen days or more in the Ḥanafī school, four days or more in the Mālikī and Shāfi'ī schools, or more than four days in the Hanbali school.¹² I ignored the local imam's odd encouragement to the pilgrims to shorten the prayer no matter how long they intended to stay and advised my fellow pilgrims to do likewise, as such encouragement did not have a firm basis in the Law. "If one does not follow any of the four Imams then he is completely in error, for the truth is not found outside of these four in the whole *Sharī* 'a." ¹³

I visited Makka and bought a few gifts to bring back with me. Perfumes are to Makka as dates are to Madīna, and I made sure to replenish myself with plenty of each. Ibn Battūta even reported that "the women of Makka do without food for the sake of buying perfume." ¹⁴ The lexicographer Ibn al-Athīr in his dictionary al-Nihāya mentions a blend called "The Precious" (al-ghāliya), preferred by the Prophet 🌉 and consisting in musk (misk) mixed with amber ('anbar), aloes ('ūd), and oil (dubn). I made sure to obtain these fragrances and found the

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most delicate to be aloes, the most lasting amber, and the most pungent, musk. As for dates, I purchased the kind known as 'ajwa which the Prophet spraised as coming from Paradise and protecting from disease and magic, and the 'anbarī, thus called for its fragrant taste.

I was fortunate to visit the foremost Shaykh of *Ahl al-Sunna* in the Mother of Cities in our time, al-Sayyid Muḥammad ibn 'Alawī ibn 'Abbās al-Mālikī al-Ḥasanī. May Allāh Most High [have mercy on him,] increase his school and students in strength and success, and send blessings upon our Prophet and all his Family and Companions! Shaykh Muḥammad ibn 'Alawī gave me a full *ijāza* or certificate of transmission for everything he narrated, and a complete set of his works among other tokens of his generosity. He passed away in 1425/2005. May Allāh have mercy on him, bless him, and reward him!¹⁵

We entered *iḥrām* again for the greater Pilgrimage (Ḥajj) shortly before dawn on the ninth of Dhūl-Ḥijja, the Day of 'Arafa, which is the core of the Ḥajj and its major part as stressed by the Prophet in his ḥadīth: "The Pilgrimage is 'Arafa." He also said: "The best supplication is that made on the Day of 'Arafa. The best day [of the entire year] is the Day of 'Arafa. The best words that I and the Prophets before said are: Lā ilāba illallāb waḥdabu lā sharīka lah, labu al-mulk wa-labu al-ḥamd wa-huwa 'alā kulli shay'in qadīr." The great blessing of this occasion was compounded by the fact that it fell on the day of Jumu'a, as the Prophet also said: "The best day over which rises the sun is the day of Jumu'a." The general public mistakenly calls this coincidence "the greatest Ḥajj" (al-Ḥajj al-akbar), but the latter term, according to Ibn 'Ābidīn, refers only to the following:

- The Prophet's actual Pilgrimage—this is the most famous meaning.¹⁹
- The Day of 'Arafa—whether it falls on Jumu'a or any other day. This
 position is reported from Ibn 'Abbās, Ibn 'Umar, and Ibn al-Zubayr.²⁰
- The Day of Slaughter. This position is reported from Ibn Abī Awfā and al-Mughīra ibn Shu'ba.
- The Day of Slaughter together with the three days of tashrīq that follow it.
 This position is reported from Mujāhid and Sufyān al-Thawrī.

- The qirān-type combination of Ḥajj with 'Umra, the Ḥajj al-asgbar referring to the ifrād-type of singling out the Ḥajj. This position is reported from Mujāhid.
- The Ḥajj proper is called akbar while the 'Umra is called Ḥajj asgbar. This position is reported from al-Zuhrī, al-Sha'bī, and 'Aṭā'. ²¹

Our tent in 'Arafa was equipped with amenities such as air conditioning, sandwiches, and fridges filled with water and juices. This provision supplied our gathering with ample resolve to recite *dhikr* and supplications uninterruptedly for about seven hours under the unflinching guidance of al-Sayyid Şalāḥ al-Dīn ibn Khaḍir Fakhrī al-Ḥusaynī, the director of Dār al-Iftā' in Beirut and leader of our group. May Allāh reward him! Toward the conclusion of Shaykh Salāh's supplication, I do not think there was in our gathering a single heart except it wept in sincere yearning for Paradise and our Lord's forgiveness. Shortly after 'asr I stepped outside the tent and supplicated by myself for a brief hour in order to obtain the additional blessing of the Sunna, which stipulates the desirability of standing under the sun while supplicating at 'Arafa. After sunset we moved on to Muzdalifa, prayed, gathered pebbles, and walked to Minā where we stoned the Jamrat al-'Aqaba around the time of fajr. From Minā I took a ride to the *Haram*, circumambulated the House, and coursed seven times between Ṣafā and Marwā. Then, after shaving my head once again, I quit the state of *iḥrām*, having completed the essentials of the Ḥajj. O Allāh! Accept our worship and supplications, and count us among those whose pilgrimage is blessed in Your Presence.

We spent the next few days between Makka and Minā where we completed the rites of stoning the accursed Satan. In Minā I visited the barber again, this time for a cupping (hijāma)²² according to the explicit instructions of the angels to the Prophet on the night of isrā' and mi'rāj. The Prophet did not pass a throng of angels except they said to him: "You must use cupping ('alayka bil-hijāma)" and, in another version: "Order your Community to use cupping." Afterwards I paid the cupper generously according to the Sunna. The Prophet had himself cupped by Abū Tayba 'Abd Allāh ibn Muslim then gave him two sā's of food [4.06 liters]²⁴—another version states that he gave him a gold dinar. ²⁵

After cupping I wandered around in crowded Minā, silently asking Allāh to direct my steps to any one of His friends ($awliy\bar{a}'$) that He knows of, so that I would not be left to myself in this blessed area and at this blessed time. Shortly thereafter I met one of the students of my Shaykh from the Emirates, who told me that Shaykh Ḥabīb 'Umar ibn Ḥafīz Bā 'Alawī of Ḥaḍramawt—the Light of the Prophet's House from Yemen—was in Minā. I began my search with a heart brimming with joy, dhikr running off my tongue at the speed of light. I found someone who knew where Ḥabīb 'Umar was. An hour later I was in the Shaykh's tent, alone with him, Ḥabīb 'Alī al-Jafrī, and my guide, saying $\bar{A}m\bar{i}m$ to Ḥabīb 'Umar's supplication. O Allāh! send blessings and peace upon Your Beloved, our Liege-lord Muḥammad, and upon his most noble Family and Companions!

Glory and praise belong to You, O my Lord, and I am unable to glorify You as You have glorified Yourself. You brought your slave Gibrīl ibn Fouād from afar, from the darkness of ignorance to the light of belief, then to the beauty of Your House and the honor of Your Prophet's presence although I did nothing to deserve it. Then You allowed me to complete the rites of pilgrimage without difficulty, on the contrary, helping me along the way through many favors and blessed circumstances. You allowed me to recite the Qur'an, bow and prostrate in Your blessed Sanctuary, run the course of our Mother Hagar in the manner taught by Your Prophet & circle and gaze at Your House²⁶ and at the people of Your Prophet's House.²⁷ O Allāh! give thanks on my behalf to our Liege-lord Muḥammad and his Family as only You can, and also to all those that helped me to fulfill this obligation of the Religion, especially Muḥammad Luṭfī Ḥammūr and his family, Khālid and Muṣṭafā Ḥamawī and their families, and the staff and pilgrims of the al-Masrā expedition out of Beirut, Lebanon. "Glorified be Your Lord, the Lord of Majesty, from that which they attribute unto Him; and peace be unto those sent with His Message; and praise be to Allāh, Lord of the Worlds!" (37:180–182).



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Disinformation in the Two Holy Sanctuaries

SADLY, DURING OUR stay in the Two Holy Sanctuaries, we and the other pilgrims were bombarded with an incessant flow of disinformation promoting, for the most part, the undesirability of visiting the Prophet 3 in Madīna. This false teaching was pushed on the people, time and again, in ten-minute pep talks after prayers in neighborhood mosques, in post-maghrib hour-long talks in the Two Mosques, on the audio cassette tapes that were distributed freely, in the free handbooks written in various languages and passed around in the airport and at 'Arafa, and on the radio station of *Idhā'at al-Qur'ān al-Karīm fī Makkat al-Mukarrama*. The major themes of this disinformation from the Saudi fatwā authorities were as follows:

- 1. They claimed—may Allāh Most High guide them!—that there is no evidence for the merit of visiting the Prophet &.
- 2. They claimed that there is evidence that it is useless to visit him a on the grounds that a human being's deeds come to an end at death.
- 3. They claimed that to call out "O So-and-so!" to those that passed away constitutes polytheism (al-shirk al-akbar). The expression they actually used is "those who are buried" (al-maqbūrūn), and they include the Prophet 🕸 in that derogatory expression!
- 4. They posted people at the Prophet's grave, at the Baqī' cemetery, and at our liege-lord Ḥamza's grave in Uḥud, forbidding people to recite al-Fātiḥa for the benefit of those buried there, pouncing on anyone they saw raising his hands in $du'\bar{a}'$ or even hitting them!

- They claimed that Muslims should all follow one and the same understanding of the Qur'an and Sunna and that differences in the Community are not a mercy.
- 6. They claimed that collective takbīr after prayer on the three days after 'Id the days of tashrīq—are a bl ameworthy innovation which is not part of the Religion.

The following is the position of *Ahl al-Sunna* concerning the above claims:

- I. The merit of visiting the Prophet is well-established in the following evidence, among other:
 - a) The numerous authentic narrations in which the Prophet sordered the Companions to visit the graves. I He did not add, "Except my grave" or "Except the graves of Prophets!" His noble grave is surely sayyid al-qubūr, the first and chiefest grave deserving to be visited to remember the hereafter.
 - b) The sound (saḥīḥ) ḥadīth of the Prophet 🛎: "No one greets me except that Allāh has returned my soul to me so that I may greet him back."²
 - c) The fair (hasan) hadīth of the Prophete: "Whoever visits my grave, my intercession will be guaranteed for him."3
 - d) The narration of the Prophet # from Ḥāṭib: "Whoever visits me after my death, it is as if he visited me in my life."4
 - e) The authentic narration of the Prophet's request to Mu'ādh ibn Jabal to visit his grave when the latter next returned from Yemen.⁵
 - f) The authentic narration that Bilāl, Allāh be well-pleased with him, traveled from Damascus to Madīna with the expressed intention of visiting the Prophet 👺 to greet him and, upon arrival, his rubbing his face against the Prophetic grave in tears before proceeding to raise the adhān upon the request of the two grandsons of the Prophet, upon him and them blessings and peace.6
 - g) The major Qurashī Taymī *Tābi'ī* Imām Muḥammad ibn al-Munkadir would sometimes be overwhelmed by a state of silence in which he would rise and go to the grave of the Prophet sput his cheek against it, and return home. He would say, "Whenever I find that certain thoughts

disturb me, I help myself through the grave of the Prophet ." He would also come to a certain place in the Mosque and rub his face against it and lie down in it, saying, "I saw [in vision or dream] the Prophet in this very spot."7

- h) The sound, authentic hadīth of the Prophet whereby 'Isā ibn Maryam, upon all of them blessings and peace, shall come and visit the Prophet's grave, on his way to Pilgrimage, in order to greet him.8
- i) The Umma travels to Madīna before or after Pilgrimage with the expressed intent to visit the Prophet &, which constitutes Consensus (ijmā') in Islām on its desirability according to al-Shawkānī.9
- j) The Consensus that his grave is the most preferable spot on the face of the earth. Ibn al-Qayyim relates that the early Ḥanbalī Imām Abū al-Wafa' Ibn 'Aqīl said: "Someone asked me which was better, the room of the Prophet are or the Ka'ba. I replied, 'If you merely mean the room, then the Ka'ba is better. But if you mean the room with him in it then no, by Allah! neither the Throne and its bearers, nor the Paradise of Eden, nor the revolving universes! For in that room there is a body which, if it were weighed against this world and the next, would outweigh them." Consensus on the above is related by the Imāms of all four Schools.11

Mullā 'Alī al-Qārī admired Ibn al-Qayyim and his teacher Ahmad ibn Taymiyya after reading Madārij al-Sālikīn¹² but almost charges the latter with kufr over his innovative stance on ziyāra:

Ibn Taymiyya—one of the Ḥanbalīs—committed excess when he declared it prohibited to travel to visit the Prophet 🕸 just as other than him also committed excess by saying that it is obligatory in the Religion to know the Visitation is an act that draws near to Allah (qurba) and that whoever denies it is considered a disbeliever (kāfir). Yet the latter view is probably closer to being correct than the first, because to declare prohibited something the Ulema by Consensus declared desirable (mustahabb), is disbelief. ¹³

2. The Prophet's 🛎 hadīth whereby a human being's deeds come to an end at death states: "When a human being dies, his deeds come to an end 34

FROM THE TWO HOLY SANCTUARIES

except for three things: an ongoing charity (*ṣadaqa jāriya*), knowledge from which people benefit, or a pious son that supplicates on his behalf." ¹⁴ Is it not obvious that Prophets benefit from all three exceptions?

Furthermore, even the general meaning of this hadīth is entirely inapplicable to Prophets, since Prophets pray, shower, and perform pilgrimage even after death, in addition to which our Prophet, upon him blessings and peace, is fully cognizant of the state of his Community, as illustrated by the following reports:

- a) "The Prophets are alive in their grave, praying." Imam al-Suyūtī said in Anbā' al-Adhkiyā' bi-Ḥayāt al-Anbiyā' (§5) in his Ḥāwī līl-Fatāwī: "The life of the Prophet in his grave and that of the rest of the Prophets is known to us as definitive knowledge ('ilman qaṭ'iyyan)." This ruling is confirmed as a point of Consensus by Ibn Ḥazm in the Muḥallā, Ibn al-Qayyim in al-Rūḥ, and al-Sakhāwī in al-Qawl al-Badī' and means that whoever denies it commits kufr.
- b) "My life is an immense good for you: you bring up new matters and new matters are brought up for you. My death, also, is an immense good for you: your actions will be shown to me; if I see goodness I shall praise Allāh and if I see evil I shall ask forgiveness of Him for you." 16
- c) "Whoever invokes upon me on the day of Jumu'a and the night before Jumu'a one hundred invocations [of blessings], one hundred of his needs shall be fulfilled—seventy of the needs of the hereafter and thirty of the needs of this world. Allāh Most High has put an angel in charge of this. He brings it all into my grave the way gifts are brought in to you. Truly, my knowledge after my death is as my knowledge in life (inna 'ilmī ba'da mawtī ka-'ilmī fīl-ḥayāt)." 17
- d) "I passed, on my Night Journey, by Mūsā at the red dune as he was standing in prayer in his grave." ¹⁸
- e) "You could have seen me in the assembly of the Prophets. There was Mūsā, upon him peace, standing in prayer, a tall man with curly hair who resembles the tribesmen of Shanū'a [in Yemen]. There was 'Īsā ibn Maryam, upon him and his mother peace, standing in prayer; closest to

- him in resemblance is 'Urwa ibn Mas'ūd al-Thaqafī. There was Ibrāhīm, upon him peace, standing in prayer. The closest of people in resemblance to him is your Companion"—meaning himself. "Then it was time for prayer, so I led them in prayer." ¹⁹
- f) "I can see before me (ka'annī anzuru ilā) Mūsā, upon him peace, descending from high ground, shouting with power unto Allah with his talbiya... I can see Yūnus ibn Mattā, upon him peace, riding a red she-camel and wearing a woolen cloak, clutching the halter of his camel and shouting the talbiya."²⁰
- g) The Prophet saw 'Isā, upon both of them blessings and peace, as "having the most beautiful hair you could have seen, wavy, shoulder-length and dripping with water, resting his hands on the shoulders of two men, circumambulating the House."21
- 3. Their claim that to call out "O So-and-so!" to those who left this earthly life constitutes polytheism is refuted by the following evidence:
 - a) The Prophet & taught a blind man the following supplication: "O Allāh, I am asking You and turning to You with Your Prophet Muḥammad, the Prophet of mercy. O Muḥammad (yā Muḥammad)! I am turning with you to my Lord regarding my present need [another version has: "I am asking my Lord with your intercession concerning the return of my sight"] so that He will fulfill my need. O Allāh! Allow him to intercede (with You) for me."22 This supplication was later taught by the Companion 'Uthman ibn Ḥunayf to a man who was seeking the 'Uthmān ibn 'Affān's help in a certain matter, after the Prophet's death.²³
 - b) The Prophet 'Isā ibn Maryam—upon our Prophet and upon him the blessings and peace of Allāh—shall visit the grave of the Prophet and call out to him: "Yā Muḥammad!" and the latter shall answer him.²⁴
 - c) Ibn al-Jawzī narrates from the ḥadīth Master Abū Bakr al-Minqarī that the latter said: "I was with [the hadīth Master Abū al-Qāsim] al-Ṭabarānī (260–360) and Abū al-Shaykh [the ḥadīth Master 'Abd Allāh ibn Muḥammad ibn Ja'far ibn Ḥayyān al-Aṣbahānī (274–369)] in the Prophet's Mosque, in some difficulty. We became very hungry. That day and the next we did not eat. When it was time for 'ishā, I came to the Prophet's grave and said: 'Messenger of Allāh, we are hungry, we are

hungry! (yā rasūllallāh al-jū' al-jū')." Then I left. Abū al-Shaykh said to me: 'Sit down. Either there will be food for us, or death.' I slept and Abū al-Shaykh slept. Al-Ṭabarānī stayed awake, researching something. Then a 'Alawī (descendant of 'Alī, Allāh be well-pleased with him) came knocking at the door with two boys, each one carrying a palm-leaf basket filled with food. We sat up and ate. We thought that the children would take back the remainder but they left everything behind. When we finished, the 'Alawī said: 'O people, did you complain to the Prophet? I saw him in my sleep ordering me to bring you food."25

According to those who claim that to call out "O So-and-so!" to those who left this earthly life constitutes polytheism, the Companions, the Prophet 'Isā ibn Maryam, upon him and his mother peace, and the Imāms of hadīth cited in the above reports are all—our refuge is in Allāh—guilty of Greater Shirk!

4. The recitation of al-Fatiha and any other part of the Glorious Qur'an for the benefit of the dead at their gravesite is accepted and validated by the near-totality of the scholars. It is unacceptable for anyone to declare it prohibited. Even if a mere handful of scholars had declared it permissible, it would still be unacceptable for anyone to declare it categorically prohibited, for the latter step requires consensus. Only those who follow lusts and innovations dare forbid the permissible in defiance of the principle of Ahl al-Sunna whereby only what is agreed upon as impermissible may be prohibited. "Scholars only condemn that which musters unanimous consensus; as for what does not muster unanimous consensus, there is no permission to condemn."26 Furthermore, the prohibition is reminiscent of the Mu'tazili position whereby nothing we do can benefit the dead.

As for the evidence that the jumbūr consider recitation of the Qur'ān at gravesites permissible:

a) Ibn 'Abbās said: "It is part of the Sunna to recite the Fātiḥa over the dead."²⁷ Abū Umāma al-Bāhilī said the same.²⁸ These reports confirm the hadīth of Umm Sharīk: "The Prophet, upon him blessings and peace, ordered us to recite the Fātiḥa over the dead."29 In neither of these authentic narrations is there any restriction that this should be limited to the funeral prayer. Whoever forbids such recitation outside the funeral prayer has to provide an explicit proof to that effect and show that it cancels the generality of these and other narrations.

- b) The above is further confirmed by the report that al-'Ala' ibn al-Lajlāj said to his children: "When you bury me, say as you place me in the side-opening (laḥd) of the grave: Bismillāh wa-'alā millati rasūlillāh—In the name of Allāh and according to the way of the Messenger of Allāh. Then flatten the earth over me and read at the head of my grave the beginning of Sūrat al-Baqara and its end, for I have seen that Ibn 'Umar liked it."³⁰ Abū Bakr al-Khallāl (d. 311) relates the above with the following wording: "flatten the earth over me then read at the head of my grave the Opening of the Book, the beginning of Sūrat al-Baqara, and its end, for I have heard Ibn 'Umar instruct it thus."31 Ibn Qayyim al-Jawziyya cites it from Khallāl's narration in al-Jāmi' but without mention of the Fātiha.³² Al-Shawkānī comments: "Al-Nawawī declared its chain fair, and even if it is only Ibn 'Umar's saying, such as this is not uttered on the basis of mere opinion. It is possible that because of what he learned of the benefit of such recitation generally speaking, he then deemed it desirable that it be read over the grave due to its merit, in the hope that the deceased benefit from its recitation."33
- c) 'Alī ibn Mūsā al-Ḥaddād said: "I was once with Aḥmad ibn Ḥanbal at a funeral in the company of Muḥammad ibn Qudāma al-Jawharī. After the dead was interred, a blind man came up and recited [from the Qur'ān] beside the grave. 'So-and-so,' Ahmad said to him, 'Recitation at the graveside is an innovation (bid'a)!' When we left the cemetery Muḥammad ibn Qudāma asked Aḥmad, 'Abū 'Abd Allāh, what is your opinion of Mubashshir ibn Ismā'īl al-Ḥalabī?' 'A sound authority,' he said, 'have you written anything from him?' . . . 'Yes,' he replied. 'Mubashshir ibn Ismā'īl related to me from his father, from Abd al-Raḥmān ibn al-'Alā' ibn al-Lajlāj, from his father, that he had requested that upon his death the opening and closing verses of Sūrat

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- al-Baqara should be recited over his grave. He said: I heard Ibn 'Umar requesting that this be done. Thereupon Ahmad said to him, 'Return to the man and bid him recite'."34
- d) Al-Khallāl narrated from Abū 'Alī al-Ḥasan ibn al-Haytham al-Bazzār whom he named "our most trustworthy shaykh": "I saw Aḥmad ibn Hanbal pray behind a blind man who was reciting Qur'ān over the graves."35
- e) Ya'qūb ibn al-Sayyid 'Alī al-Ḥanafī said: "[One visiting the graves] should read Sūrat Ya Sīn or whatever is easy for him to recite from Qur'ān. Know that Abū Ḥanīfa, Allāh have mercy upon him, considered it blameworthy (makrūh) to recite Qur'an at the cemetery, but not Muḥammad, may Allāh have mercy upon him." 36 Qāḍī Khān al-Ḥanafī said in his Fatāwā: "Whoever recites from the Qur'ān over the graves: if he intends thereby that the familiarity of the sound of the Qur'an reach them, then let him recite. If he did not intend that, then Allah hears the Qur'an wherever you recite it."37
- f) Al-Za'farānī said: "I asked al-Shāfi'ī about reciting Qur'ān at the graveside and he said: lā ba'sa bibi—There is no harm in it."38
- g) Isḥāq ibn Rāhūyah said: "There is no harm in reciting the Qur'ān in cemeteries."39 Imām Aḥmad said the same.40
- h) Al-Nawawī said: "Whoever visits a grave, let him greet its dweller, recite some Qur'ān, and make an invocation for the deceased."41 He also said in al-Majmū': "It is desirable (yustaḥabb) that one who is visiting the graves recite from the Qur'an what is easy for him to recite, after which, that he invoke Allāh on their behalf. Al-Shāfi'ī stipulated it and his companions all agreed with him." In another place he says: "If they conclude the recitation of the Qur'an over the grave it is better." 42 Al-Nawawī also said in Sharḥ Ṣaḥīḥ Muslim: "The scholars have declared desirable mustaḥabb—the recitation of the Qur'ān over the grave."43
- i) Al-Qurtubī said: "As for reciting over the grave, then our companions (i.e. Mālikīs) are categorical that it is lawful, and others say the same."44
- j) Al-Jazīrī—the author of al-Figh 'alā al-Madhāhib al-Arba'a—said: "Someone who visits the grave must engage in du'ā and supplication. He must reflect upon those who died and he must recite Qur'an for the dead, as the more correct view is that it benefits the dead."45

- 5. The *Salaf* are our best examplars in understanding the fundamentals of the Religion, and it is a well-established principle of the authorities in hadīth and *fiqh* among the pious *Salaf* that *differences in the Community are a mercy* (*ikhtilāf al-Umma raḥma*), as stated by al-Shāṭibī. ⁴⁶ This is illustrated by the following narrations:
 - a) Imām al-Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq said: "The differences among the Companions of Muḥammad are a mercy for the servants of Allāh."⁴⁷
 - b) Imām Mālik said the same.⁴⁸
 - c) 'Umar ibn 'Abd al-'Azīz used to say: "I would dislike it if the Companions of Muḥammad & did not differ among them, because had they not differed there would be no leeway (for us)."
 - d) Similarly Abū Yazīd al-Bisṭāmī said: "I strove in intense effort (mujāhada) for thirty years and did not find anything more difficult than knowledge and its pursuit. Were it not for the differences of the Ulema, I would have remained stalled. The differences of the Ulema are a mercy except in the absoluteness of monotheism." ⁵⁰
 - e) Al-Layth ibn Sa'd said: "The people of knowledge are the people of flexibility (tawsi'a). Those who give fatwas never cease to differ, and so this one permits something while that one forbids it, without one finding fault with the other when he knows of his position." 51 Al-Khaṭīb related something similar from Sufyān ibn 'Uyayna in al-Faqīb wal-Mutafaqqib.
 - f) According to the Ḥanbalī authorities Ibn 'Aqīl, Abū Bakr al-Dīnawarī, and Ibn Taymiyya, Imām Aḥmad—just like Mālik —considered every Madhhab correct and abhorred that a Faqīh insist people follow his even if he considered them wrong and even if the truth is one in any given matter.⁵² To his student Isḥāq ibn Bahlūl al-Anbārī who had compiled a book on juridical differences which he had named "The Core of Divergence" (Lubāb al-Ikhtilāf) Imām Aḥmad said, "Name it, 'The Book of Leeway' (Kitāb al-Sa'a) and not the book of divergence."

The above principle is referred to in Ibn Taymiyya's words: "The Consensus of the Imāms [of *fiqb*] on a question is a definitive proof, and

their divergence of opinion is a vast mercy." 54 "The differences among the wise scholars of knowledge was made a mercy and a leeway for the Community."55 He followed in this nothing other than his teacher Ibn Qudāma's precept in the closing of his Lam'at al-I'tiqād al-Hādī ilā Sabīl al-Rashād ("The Spark of the Belief that Leads to the Paths of Uprightness"):

As for affiliation to an Imām in the branches of the Religion such as the four Schools, such affiliation is never a bad thing. The differences in the branches is a mercy. Those that differ in them are thanked and congratulated in addition to being rewarded for their effort. Their divergence is a vast mercy and their agreement is a decisive argument (ikhtilāfuhum raḥmatun wāsi'a wa-ittifāqubum ḥujjatun qāṭi'a).

I cited this and some of the above texts to the imām of one of the local mosques in Makka, and he denied their validity! To Allāh is our return, and "Allāh guides to His light whomever He wishes" (24:35), and whatever Allāh withholds, none can bring it forth.

The Salaf warned us of this in the following sayings:

- g) Qatāda (d. 117) said: "Whoever does not know the juristic differences, his nose has not smelled the scent of Figh."56
- h) Sa'īd ibn Abī 'Urūba (d. 159) said: "Whoever did not hear the juristic differences, do not consider him knowledgeable."57
- i) Qabīṣa (d. 215) said: "He shall never prosper who does not know the differences of the Folk [i.e. the Scholars]."58

The view that differences are not a mercy is principally a Zāhirī-Muʻtazilī trend. In al-Iḥkām fī Uṣūl al-Aḥkām Ibn Ḥazm states: "The saying 'Difference of opinion in [the] Community is a mercy' is the most perverse saying possible, because if difference were a mercy, agreement would be from [Divine] anger, and it is impossible for a Muslim to say this, because there can only be either agreement, or difference, and there can only be either mercy, or anger." 59 The only ones to follow this strange reasoning in our time were Nāṣir al-Albānī (d. 1421) and the Mujtahid Shaykh Ahmad al-Ghumārī (1320–1380) who cite the verse "If it had been from other than Allāh they would have found therein much discrepancy" (4:82) in order to prove that differences can never be a mercy in any case but are always a curse!⁶⁰ Their point is directed entirely against anyone and everyone who follows a madhhab or a position different from their own and is the essence of rigid intolerance. Al-Khattābī related the same objection from al-Jāḥiz the Mu'tazilī and al-Asfahānī the author of al-Aghānī as cited by Imām al-Nawawī who takes apart their aberrant logic in his commentary on Ṣaḥīḥ Muslim:

If something is a mercy, it is not necessary for its opposite to be the opposite of mercy. No one makes this binding and no one even says this, except an ignoramus or one who affects ignorance. Allāh Most High said: "And of His mercy He has made night for you so that you would rest in it" (28:73), naming night a mercy: it does not necessarily ensue from this that the day is a punishment.⁶¹

Similarly al-Munāwī said:

If you claim that all this evidence [to the differences in the Community being a mercy] does not agree with the prohibition of Allāh Most High against disagreement in His saying "And hold fast, all of you together, to the rope of Allāh, and do not separate" (3:103) "and be not as those who separated and disputed after the clear proofs had come to them" (3:105), I say: This is a contrivance that showed up on the part of some of those who have sickness in their heart. They were refuted by a vast number of Scholars, among them Ibn al-'Arabī and others, to the effect that Allāh Most High only blamed repeated disputation against the Messengers and in opposition to them. This is indicated by the Prophetic report: "The only thing that destroyed those before you is their repeated disputation against their Prophets."62

6. As for their claim that collective takbīr is an innovation, it is without basis whatsoever and shows that they invent for themselves principles 42

whereby they declare licit and illicit whatever their whims dictate to them. They should not be followed in this. The Prophet said that the Christians used to worship their religious leaders by obeying them in whatever they invented for them. He is also reported to say: "My Community shall split into seventy-odd branches, the worst of them shall be a people that evaluate matters according to their opinions, declaring the illicit licit and declaring the licit illicit." As for the People of the Prophetic Sunna and the Congregation of the Companions, they follow only the agreed-upon sources of the Religion, which are <code>Qur'ān</code>, <code>Sunna</code>, <code>Ijmā'</code> or Consensus, and <code>Qiyās</code> or Qualified Legal Analogy. In this question, there are abundant proofs adduced from the first two sources to the effect that collective supplication and collective <code>dhikr</code> are permissible and indeed desirable, whether after prayer or at any other time. Among the many proofs to that effect:

- a) Allāh Most High said: "O you who believe! Celebrate the praises of Allāh, and do so often; and glorify Him morning and evening" (33:4I-42). Allāh addressed a plural audience in this verse, and He did not restrict modality to individual celebration.
- b) Allāh said, as narrated by the Prophet as: "I am as My servant thinks of Me, and I am with him when he remembers Me. If he mentions Me within himself I mention him within Myself. If he mentions Me in a gathering, I mention him in a better gathering." "If he Prophet and did not specify: "If he mentions Me in a gathering but not together with others."
- c) Ibn 'Abbās said: "We would know that they had finished praying with the Prophet, upon him blessings and peace, by the sound of *dhikr*." 65 The modality of this *dhikr* is left unspecified other than the fact that it consists in *tashīḥ, taḥmīd, takhīr* etc. Whoever claims that it was never done collectively and in unison, let him produce a proof.
- d) The Prophet said that Allāh has angels roaming the roads to find the people of dbikr, and when they find such a group of people (qawm), they call each other and encompass them in layers until the first heaven. Allāh asks His angels—although He knows already but asks in order to assure it and make it understandable for us: "What are My servants saying?"

(He did not say "servant," but 'ibādī, "servants" in the plural.) The angels say: "They are praising You (tasbīḥ) and magnifying Your Name (takbīr) and glorifying You (taḥmīd), and giving You the best Attributes (tamjīd). Etc."66 It is a must to be in a group to get the rewards specified in this hadīth, and it is a must to be making dbikr as part of that group. Nowhere does this narration specify that such dhikr must display disharmony and uncoordination between one person's voice and another's. On the contrary, Imām al-Ḥabīb Mashhūr al-Ḥaddād explained that such dbikr must be done in unison:

This hadith indicates what merit lies in gathering for dhikr, and in everyone present doing it aloud and in unison, because of the phrases: "They are invoking You" in the plural, and "They are the people who sit," meaning those who assemble for remembrance and do it in unison, something which can only be done aloud, since someone whose dhikr is silent has no need to seek out a session in someone else's company.

This is further indicated by the hadīth qudsī which runs: "Allāh says: I am to My servant as he expects of Me, I am with him when he remembers Me. If he remembers Me in his heart, I remember him to Myself, and if he remembers Me in an assembly, I mention him in an assembly better than his . . ." Thus, silent dhikr is differentiated from dhikr said outloud by His saying: "remembers Me within himself," meaning: "silently," and "in an assembly," meaning "aloud."

Dhikr in a gathering can only be done aloud and in unison. The above hadith thus constitutes proof that dhikr done outloud in a gathering is an exalted kind of dhikr which is mentioned at the Highest Assembly (almala' al-a'lā) by our Majestic Lord and the angels who are near to Him, "who extol Him night and day, and never tire" (21:20).

The affinity is clearly evident between those who do dhikr in the transcendent world, who have been created with an inherently obedient and remembering nature, namely the angels, and those who do dbikr in the dense world, whose natures contain lassitude and distraction, namely, human beings. The reward of the latter for their dbikr is that they be elevated to a rank similar to that of the Highest Assembly, which is a sufficient honor and favor for anyone.⁶⁷

I heard our teacher Shaykh Adīb Kallās say in his Damascus home upon one of his returns from <code>Hajj</code> that as he was making <code>wudū</code> at Muzdalifa and wiped his neck, one of those in charge of spying on the Muslims cried out: "Yā Shaykh! Yā Ḥājj! Ittaqillāh! Hādhā bid'a!" Shaykh Adīb said he replied to him: "My good brother, it is clear to me that you all who say such a thing are terminally devoid of <code>fiqh</code> (lā ghawtha lakum fīl-fiqh). I reject your understanding and follow that of Imām Abū Ḥanīfa, whose School showed the evidence that wiping the neck in <code>wudū</code> is meritorious and desirable. And I advise you to reflect upon the saying of Allāh Most High, 'And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsebood: "This is lawful, and this is forbidden," so that you invent a lie against Allāh. Lo! those who invent a lie against Allāh will not succeed!" (16:II6)."

And Allāh knows best. The evidence mentioned above is less than that which was left out for the sake of brevity. It would have been better if the Religious authorities in the Two Sanctuaries focused on teaching people the requisites of the *Hajj* or mounted a worldwide anti-smoking campaign instead of a propaganda of ill-conceived suspicions of *shirk* and disrespect against the Muslims of the world and the established schools of Islām. Shaykh Ḥasanayn Makhluf said in his Fatāwā: "Allāh Most High has preserved the Community, through the secret of the Prophet's presence, from misguidance, confusion, and disagreement, and He has guided the people through the Prophet 🛎 to the manifest truth. Even a\fter Allah took back the Prophet & our connection to the latter's goodness continues uncut and the extension of his goodness endures, towering over us."68 Those who deny this reality are only cutting themselves off from its immense benefits. "Our Lord! Cause not our hearts to stray after You have guided us, and bestow upon us mercy from Your Presence. Lo! You, only You are the Bestower" (3:8). May Allāh send blessings and peace upon our master Muhammad and upon all his Family and Companions. Praise belongs to Allāh, the Lord of the worlds.

Appendix I

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Raised Graves and the Tomboclasts: Does Islām Condemn the Building of Tombs or the Preservation of Historical Vestiges?

"I truly do not know if the Islamic World ever concurred in its indignation over a single matter in its entire history the way it does today over what is being perpetrated by the brethren who are in charge of the Kingdom [of Saudi Arabia] and by its scholars in the evisceration of Makka and Madīna and their vicinities of all the historical remnants connected with the life of the Messenger of Allāh both as a private person and as a Prophet, and, subsequently, their perpetrating deeds that violate Islamic Law and violate the method which the pious Predecessors used to follow."

Muḥammad Saʻīd al-Būṭī. ^I

VESTIGES

"Do not raze the vestiges of the past for they are the adornment of Madīna" (*lā tahdimū al-āṭāma fa-innahā zīnatu al-Madīna*), said the Prophet 2.2

THE APARTMENTS OF THE HOLY PROPHET (MADĪNA)

When the rooms of the Holy Prophet were destroyed by al-Walīd ibn 'Abd al-Malik to make room for the enlargement of his Mosque, the entire population of Madīna wept and Sa'īd ibn al-Musayyab said: "By Allāh! I wish they had left them exactly as they were for the youngsters of Madīna and the visitors from afar to see the little with which the Messenger of Allāh was content in his life and to encourage people to do without material luxuries and mutual rivalry."

THE HALLOWED HOUSE WHERE THE PROPHET WAS BORN (MAKKA)

In his book *Akhbār Makka wa-Mā Jāʻa fīhā min al-Āthār* (Makka: Matābiʻ Dār al-Thaqāfa, 1965, 2:160) the 3rd-century historian of the Mother of Cities, Abū al-Walīd al-Azraqī, mentions as one of the many places in Makka in which the performance of Salāt is desirable the house where the Prophet 👺 was born (mawlid al-Nabī). The noble house where the Holy Prophet 🛎 was born (located in what became known as Sūq al-Layl, Shuʻab Banī ʻAmir, Shuʻab ʻAlī, or Shuʻab al-Mawlid, present-day Qashshāshiyya Street in Makka), belonged to his father 'Abd Allāh by inheritance from his father 'Abd al-Muttalib, then passed on to the Prophet \$\mathscr{B}\$ himself. It is said that the Prophet \$\mathscr{B}\$ passed it on to his cousin 'Aqīl ibn Abī Ṭālib in whose hand it remained even after the conquest of Makka. 'Aqīl's son sold it to Muḥammad ibn Yūsuf the brother of al-Ḥajjāj. He expanded it and the house became known as al-Bayḍā' and Dār Ibn Yūsuf. When al-Khayzarān—the mother of the caliphs Mūsā al-Hādī and Hārūn al-Rashīd—performed pilgrimage, she brought out Ibn Yūsuf from the house and turned it into a mosque, after which the house became known as Zuqāq al-Mawlid.4

The Qur'ānic scholar al-Naqqāsh (266–35I) mentions this Birthplace Mosque as a place where $du'\bar{a}'$ by noon on Yawm al-Ithnayn (Mondays) is answered.⁵

Ibn Jubayr (540-614) in his Riḥla ("Travels" p. 114-115) states:

This blessed place [the Birthplace Mosque of the Prophet] is opened, and all men enter it to derive blessing from it (*mutabarrikin bib*) on every Monday of the month of Rabī al-Awwal, for on that day and in that month was born the Prophet .

The 7th-century historians Abū al-'Abbās al-'Azafī and his son Abū al-Qāsim al-'Azafī wrote in their unpublished *Kitab al-Durr al-Munazzam*:

Pious pilgrims and prominent travelers testified that, on the day of the *mawlid* in Mecca, no activities are undertaken, and nothing is sold or bought, except by the people who are busy visiting his noble birthplace and rush to it. On this day the Ka'ba is opened and visited.

The famous eighth-century historian Ibn Baṭṭūṭa relates in his *Riḥla* (I:309 and I:347), that on every Jumuʻa after the Ṣalāt and also on the birthday of the Prophet, the door of the Kaʻba is opened by the head of the Banū Shayba—the doorkeepers of the Kaʻba—while on the Mawlid, the [Sharīf] Shāfiʻī head judge of Makka Najm al-Dīn Muḥammad ibn al-Imām Muḥyī al-Dīn al-Ṭabarī distributes food to the descendants of the Prophet and to all the other people of Makka.

The house is described in full by the ninth-century historian Taqī al-Dīn al-Fāsī in his book *Shifā' al-Gharām bi-Akhbār al-Balad al-Ḥarām* (I:270).

The following description consolidates eyewitness accounts by three IOth-century authorities: the historian Ibn Zahīra al-Ḥanafī from his *Jāmi' al-Laṭīf fī Faṣli Makkata wa-Ahliba* (p. 326); Imām Ibn Ḥajar al-Ḥaytamī from his book *al-Mawlid al-Sharīf al-Mu'azzam*; and the historian al-Nahrawālī from *al-I'lām bi-A' lām Bayt Allāh al-Ḥarām* (p. 205):

Each year on the twelfth of Rabī'al-Awwal, after Ṣalāt al-Maghrib, the four qāḍīs of Makka (representing the Four Schools) and large groups of people including the jurists and notables of Makka, Shaykhs, zāwiya

teachers and students, magistrates, and scholars leave the Mosque and set out collectively for a visit to the birthplace of the Prophet, upon him blessings and peace, shouting out dhikr and tahlīl (LA ILAHA ILLALLAH). The houses on the route are illuminated with numerous lanterns and large candles, and a great many people are out and about. They all wear special clothes and they take their children with them. Having reached the birthplace, inside a special sermon for the occasion of the birthday of the Prophet is delivered, mentioning the miracles (karāmāt) that took place on that occasion. Hereafter the du'ā' for the [Ottoman] Sultan, the Emir of Makka, and the Shāfi'ī [head] qāḍī is performed and all pray humbly. Shortly before the Ṣalāt al-'Ishā', the whole party returns from the birthplace of the Prophet, upon him blessings and peace, to the Great Mosque, which is almost overcrowded, and all sit down in rows at the foot of the Magām Ibrāhīm. In the mosque, a preacher first mentions the taḥmīd (AL-ḤAMDULILLAH) and tablīl. Once again the du'ā' for the Sultan, the Emir, and the Shāfi'ī qāḍī is performed. After this the call for Ṣalāt al-'Ishā' is raised. After Ṣalāt the crowd breaks up.

A similar description is given by al-Diyārbakrī (d. 960) in his great Sīra entitled Ta'rīkh al-Khamīs fī Akhbāri Anfasi Nafīs.

Shaykh al-Islām Ibn Ḥajar al-Haytamī al-Makkī (909–974) in the beginning of his commentary on al-Būṣīrī's Hamziyya mentions "the present well-known mosque that was the house where the Prophet 🥞 was born."

Muḥammad Labīb al-Battānūnī in the year 1327/1909 in his book al-Riḥlat al-Ḥijāziyya (p. 52) described the house in similar detail as others before him and the fact that "al-Khayzarān turned it into a mosque and it remains thus to our present day."

Knowledge and upkeep of the hallowed birthplace of the Prophet 🛎 is mass-transmitted. From Abbasid times the Muslims upkept the Birthplace Mosque for centuries, each king and prince of Egypt, Yemen, Syria, and the Ottoman Sultans buttressing it and lavishing upon it gifts and precious ornaments from East and West until the Ḥijāz was overrun by ignorant, irreligious, criminal zealots, at which time the Mosque was destroyed and its endowments dispersed.

Years later, King 'Abd al-'Azīz ibn Sa'ūd gave the vacant land to the Amīn al-'Aṣima at that time, Shaykh 'Abbās ibn Yūsuf al-Qaṭṭān who built upon it the library known as Maktabat Makkat al-Mukarrama that is still standing at the time these lines are written, Jumādā al-Awwal 1426/June 2005. He died the same year (1370), exactly fifty-six years ago.⁶

Sayyid Yūsuf al-Rifā'ī wrote in his landmark 1999 "Advice to Our Brethren the Scholars of Najd":

You tried and continue to try—as if it were your goal in life—to destroy the last remnant of the historical vestiges of the Messenger of Allāh 🐉 namely the noble place where he was born. This house was razed then changed into a cattle market, then some pious people used ruse to transform it into a library which became "Maktabat Makkat al-Mukarrama." You began to pry at that place with evil stares and vengeful threats, trying to entrap it with the official departments. You openly requested that it be destroyed and have shown hostility to the authorities, pressing them hard to effect such destruction after the decision taken to that effect by the organization of your major scholars a few years ago. I have an explicit taped recording of this decision. But the Custodian of the Two Sanctuaries, King Fahd—the prudent and wise man who is aware of next-worldly consequences—ignored your request and froze it indefinitely. Alas, for shame! Such disrespect and disloyalty against this noble Prophet 🍇 by whom Allah Most High brought us out and yourselves and your ancestors into Light! What shame in his presence the Day we come to drink from his blessed Basin! Alas, woe and misery for a Sect that hates its Prophet whether in word or in deed, holding him in contempt and trying its best to eradicate his traces!

A Tree under which the Prophet had Prayed

The narrator of the hadith cited above, "Do not raze the vestiges of the past for they are the adornment of Madīna," our liege-lord Ibn 'Umar, Allah be well-pleased with him and his father, was known for his scrupulous preservation of the vestiges of the Prophet . He used to water a certain tree under which the Prophet a had prayed so that it would not die.8

THE ALLEGED CUTTING DOWN OF THE TREE OF BAY'A

As for the narration that our liege-lord 'Umar cut down a tree claimed to be that under which the *bay'a* of the Prophet took place lest it be venerated after the fashion of Jāhiliyya, the fact that this tree was not the actual tree of the *bay'a* is illustrated by the following evidence: 10

- The tree of the bay'a was not known to the Companions as narrated from Ibn al-Musayyab in al-Bukhārī and Muslim.
- Ibn al-Musayyab narrated from his father—one of the Companions: "We tried to find it more than once and could not." Al-Ḥākim cited it after stating that it was said the tree had been taken away by a flood.¹¹
- 3. Not even its exact location was known, as narrated from 'Abd Allāh ibn 'Umar in al-Bukhārī's *Sabīb*.
- 4. Ibn Sa'd narrated from the centenarian superlative historian Abū al-Ḥasan 'Alī ibn Muḥammad al-Madā'inī, ¹² from Juwayriyya ibn Asmā', from Nāfi': "A group of the Companions of the Messenger of Allāh went out years after that [the bay'a] but none of them was able to pinpoint the tree and they differed over it. Ibn 'Umar said: 'It [the tree] was a mercy from Allāh.'" ¹³
- 5. As we just mentioned, Ibn 'Umar used to water a certain tree under which the Prophet is had prayed so that it would not die. If the tree-cutting related from his father were true of the actual tree of the bay'a, he would have desisted from such a concern.

And Allāh Most High knows best.

TOMBS

When the late pious King Fayṣal of Saudia Arabia heard that the infamous Nāṣir Albānī, at the time a lecturer in Ḥadīth at the University of Madīna, had advocated the destruction of the dome built over the grave of the Prophet he banished him from Saudi Arabia on the spot and replaced him with our teacher Dr. Nūr al-Dīn 'Itr. 14

It is evident that the claim that "Islam condemns building edifices over graves for whatever reasons" is false since Islām has condoned the edifices over the graves of the Prophet his Companions, Allāh be well-pleased with them, and the pious Ulema since the early centuries. Was Islām so weak back then as to be unable to stop the edifices being built, as it is weak today and incapable of stopping the destructive hand of those at work in the Ḥijāz, destroying those very grave sites? What is condemned is to build such structures for worldly considerations such as pride, luxury, or imitation of non-Muslims.

The topic of tombs is present in the Qur'ān. A verse from Sūrat al-Kahf is in fact adduced by some to illustrate the permissibility of tombs: "When the people of the city disputed of their case among themselves, they said: Build over them a building; their Lord knows best concerning them. Those who won their point said: We verily shall build a place of worship over them" (18:21). Hence, those who say "Islām condemns" when in fact the reverse is true, silence themselves through lack of proof. Their lack of authority should definitely be exposed as uninformed and unprincipled.

The reply to the claim of a close relationship "between grave exaltation and rearing the causes that lead to associating other Allāhs—no matter how minor and in whatever form—with Allah Almighty" is that this is gibberish by and for unthinking minds. "And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: 'This is lawful, and this is forbidden,' so that you invent a lie against Allāh. Lo! those who invent a lie against Allāh will not succeed!" (16:116).

As for the supposed "genuine religious leaders" (to quote the "Salafis") who oppose the Ulema of the Umma in every day and age, this is the wont of the people of misguided innovation in every day and age. They all claimed they were genuine although they were and are misguided. Success is from Allāh alone.

AS FOR THE PROOFS AND FATĀWĀ OF THE ULEMA ON THE ISSUE OF TOMBS:

The first Companion buried in the blessed cemetery of Madīna, al-Baqī', was 'Uthmān ibn Maz'ūn, Allāh be well-pleased with him, the milk-brother of the Prophet. The latter placed a large boulder on top

of his grave to mark it, saying: "By this I shall know where the grave of my brother 'Uthmān is and add to him my relatives." ¹⁵ The complete report states that the Prophet had asked a man to place a rock on top of Ibn Maz'ūn's grave; when he was unable to move it, the Prophet rolled up his sleeves and helped him and the whiteness of his arms was visible. This shows the rock was boulder-like in size. Ibn Maz'ūn was the first of the *Muhājirūn* buried in Baqī' al-Gharqad. Ibrāhīm, the Prophet's son, was buried next to him.

A stronger proof of mass-transmitted force is the universal practice of the Umma from the earliest centuries in building up tombs over the graves of those celebrated for their piety so that they would find them easily during their visitation, as ordered by the Prophet : "Visit the graves." 16 Our liege-lord Ja'far al-Ṣādiq narrated with his chain from al-Ḥasan ibn 'Alī that Fāṭima the daughter of our Prophet used to visit the grave of her uncle Ḥamza ibn 'Abd al-Muṭṭalib every Jumu'a 17 and she used to pray and weep there. 18 Another version adds that she had marked the grave with a rock in order to recognize it. 19 Another version states that she used to tend the grave and repair any damage it had incurred. 20

Imām al-Shawkānī in his Nayl al-Awṭār admitted that the pious Salaf built up the graves high, adding that it was harām to build them up high on the grounds of the ḥadīth of our liege-lord 'Alī whereby the Prophet ordered that every elevated grave be destroyed. Al-Shawkānī then said that the fact that the Salaf and Khalaf built them up high was no proof that it was not harām, and al-'Azīm Ābādī approved him whole-heartedly in 'Awn al-Ma'būd. This is not an accurate understanding of the hadīth of our liege-lord 'Alī nor a true representation of the view of the Ulema on the issue. Al-Ṣan'ānī said in Subul al-Salām: "The vast majority hold that the prohibition of building up and plastering graves is one of preference (tanzīh) [i.e. not strictness (taḥrīm)]." And how could any impudent latecomer claim that our liege-lord 'Umar's building of a prominent structure (fusṭāṭ) over the grave of Zaynab²² is ḥarām??

Imām al-Nawawī in his *Sharḥ Ṣaḥīḥ Muslim* said: "The Sunna is that the grave not be raised up a lot above the earth['s surface], nor rounded, but that it be raised up approximately a hand-span (*shibr*) and flattened,

and this is the Madhhab of al-Shāfi'ī and those [of the other schools] who agreed with him, while al-Qāḍī 'Iyāḍ related that most of the Ulema prefer it to be rounded [in the shape of a mound], and this is the Madhhab of Mālik."

Concerning the hadīth of 'Alī ordering the destruction of elevated tombs Ibn al-Jawzī in al-Taḥqīq fī Aḥādīth al-Khilāf said: "This [ḥadīth] is understood to refer to the elevated graves they used to build with high and beautiful structures." Al-Zayla'ī mentioned it in Naṣb al-Rāya. So the condemnation and destruction targets extravagant expenses and the pomp typically associated with the practices of Jābiliyya, not the alleged shirk with which apoplectic tomboclasts charge pious grave-visiting Muslims.

Indeed, there is nothing wrong in signalling the graves of the awliyā' as stipulated by Shaykh 'Abd al-Ghanī al-Nābulusī and others.²³

Dāwūd ibn Ṣāliḥ said: "[The governor of Madīna] Marwān [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet 🛎 He said: "Do you know what you are doing?" When he came near him, he realized it was Abū Ayyūb al-Anṣārī. The latter said: "Yes; I came to the Prophet, not to a stone." 24 The use of the word "stone" in this hadīth, if authentic, indicates that the Prophet's grave was built up with stone already in the time of Abū Ayyūb.

The Ulema cited two reasons for the permissibility of building up the grave or plastering it with gypsum; to protect it from collapse generally speaking, and to keep it in the public view if it is the grave of a Shaykh, a Scholar, or someone from the family of the Prophet 🛎 as mentioned by Ibn 'Abidīn.²⁵

Shaykh İsmāʻil Ḥaqqī said in his Qur'anic commentary Rūḥ al-Bayān under the verse "The mosques of Allāh may only be built and maintained by those who believe in Allāh and the Day of Judgment, perform the prayers and give zakāt, and are afraid of none other than Allāh and they are those who are guided" (9:18):

Shaykh 'Abd al-Ghanī al-Nābulusī said in Kashf al-Nūr 'an Aṣḥāb al-Qubūr ("The Unveiling of Light from the Occupants of the Graves") the sum of which is that an excellent innovation that agrees with the

objectives of the Sacred Law is called a sunna. Thus, building domes over the graves of Scholars, friends of Allāh ($awliy\bar{a}'$) and the righteous and placing covers, turbans and cloth over them is permissible if the objective therein is to create reverence in the eyes of ordinary people so that they will not disdain the occupant of that grave.

If the above were not the case, or if it were not in conformity with the Sunna, then ponder the statement of our Mother 'Ā'isha, Allāh be well-pleased with her, in Abū Dāwūd's *Sunan*: "When the Negus died, we were told [i.e. by the Prophet [i.e.] that a light would be seen perpetually at his grave."

May Allāh enlighten our understandings, our hearts, and our graves with His kindness and forgiveness. $\bar{A}m\bar{\imath}n$. Blessings and peace on the Prophet, his Family, and all his Companions. Praise belongs to Allāh, the Lord of the worlds.

Appendix II

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Essential Reading

IT IS A duty upon every sincere student of the Sunna to acquaint himself or herself with the teachings of Sayyid Muḥammad ibn 'Alawī, especially his landmark book *Mafāhīm*. Following is his bibliography in print:

- Abwāb al-Faraj ("The Gates of Deliverance"), I a descriptive manual of supplications and devotions for various occasions from the Qur'an, the Sunna, and the Imāms of Islām together with a description of the manners of supplicants. It contains a valuable prescription for reciting the Fātiḥa frequently.
- Al-Anwār al-Bahiyya min Isrā' wa-Mi'rāj Khayr al-Bariyya ("The Resplendent Lights of the Night Journey and Ascension of the Best of Creation"),² a monograph that collates all the sound narrations of the Prophet's & Night Journey and Ascension into a single narrative. I translated it in full and published it in Syria, the US, UK, and Singapore. When I brought its first printing to the Sayyid he kissed it and placed it on his head—may Allāh have mercy on those that please the noble descendents of His Prophet!
- Al-Bayān wal-Ta'rīf fi Dhikrā al-Mawlid al-Sharīf ("The Exposition and Definition of the Celebration of the Noble Birthday"),³ a concise anthology of texts and poems related to the subject.
- Hawl al-Iḥtifāl bi-Dhikrā al-Mawlid al-Nabawī al-Sharīf ("Regarding the Celebration of the Prophet's Birthday"),4 a meticulous summation of the proofs adduced by the scholars for the permissibility of celebrating the mawlid.⁵
- Al-Ḥuṣūn al-Manī'a ("The Invincible Forts"), a booklet of personal devotions selected from the Sunna and the practice of the Salaf.
- Huwa Allāh ("He is Allāh"), a statement of Sunni doctrine in refutation of the aberrations of anthropomorphism.

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FROM THE TWO HOLY SANCTUARIES

 Kbulāṣat Shawāriq al-Anwār min Ad'iyat al-Sādat al-Akbyār ("The Epitome of the Rising Lights Taken From the Supplications of the Elect Masters"), a manual of devotions taken from the Sunna and the Imāms of Islām. It contains, among other precious supplications, the devotion (bizb) of Imām al-Nawawī which begins with the words:

In the name of Allāh, Allāh is greatest! I say upon myself, my Religion, my spouses, my children, my property, my friends, their Religion and their property, a thousandfold "There is no change nor power except with Allāh the Exalted, the Almighty."

- Al-Madḥ al-Nabawī bayn al-Ghuluw wal-Inṣāf ("The Panegyric of the Prophet between Extremism and Fairness"), 6 a study of the genre with examples from the Qur'ān, hadith, commentaries, and poetry showing that praising the Prophet is part of the perfection of one's Islam and not, as some enviers have claimed, a contravention of the hadith: "Do not over-extol me (lā tuṭrūnī) the way Christians over-extolled 'Isā ibn Maryam [i.e. by divinizing him]."
- Mafāhīm Yajib an Tuṣaḥḥaḥ ("The Necessary Corrections of Certain Misconceptions"),⁸ perhaps the most important contemporary statement of Ahl al-Sunna on "Salafi"-Wahhābī teachings. In this book Shaykh Muḥammad ibn 'Alawī establishes the proofs and positions of the Imāms of Ahl al-Sunna on the topics of taṣawwuf, tawassul, the Prophet's intercession, the celebration of his birthday or mawlid, the Ash'arī school, etc. with extensive documentation including the sources claimed as authoritative by the "Salafis" themselves.
- Mafhām al-Taṭawwur wal-Tajdīd fil-Sharī'at al-Islāmiyya ("What is Meant by Growth and Renewal in Islamic Law"),
- Manhaj al-Salaf fī Fahm al-Nuṣūṣ bayn al-Naṭariyya wal-Taṭbīq ("The Methodology of the Predecessors in Understanding the Texts: Theory and Practice"), among his very last works, a continuation and update of the Mafāhīm. I translated and expanded its Nubuwwāt section in a monograph entitled The Prophets in Barzakh.
- Muḥammad ṣallallābu 'alaybi wa-Sallama al-Insān al-Kāmil ("Muḥammad, upon him blessings and peace the Perfect Human Being"), 9 a comprehensive summary

of the Prophet's attributes in the manner of the books of *shamā'il*. ¹⁰ Its chapters are entitled as follows:

"The Perfection of His Lofty Gifts and Pure Attributes."

"The Perfection of His Immunity From Defects and Questionable Aspects, and Allāh's Safeguarding Him From Enemies, Devils, and Offences."

"The Perfection of His Magnificent Manners and Noble Qualities."

"The Perfection of His Illustrious Merits and Peerless Traits."

"The Perfection of His Wisdom in Government and Military Leadership."

"The Perfection of His Conduct in the Administration and Education of the Community, and His Heedful Interaction with Them in General and with His Family and Companions in Particular."

"The Perfection of His Law and Its Fulfillment of Human Needs and Keeping Pace with the Spirit of the Times without Incurring Alteration nor Substitution."

- Al-Mustashriqūn bayn al-Inṣāf wal-'Aṣabiyya ("The Orientalists Between Fairness and Prejudice"),¹¹ a brief survey of the pitfalls of literature on Islam by non-Muslims.
- Al-Qawā'id al-Asāsiyya fi 'Ulum al-Qur'ān ("Basic Foundations in the Sciences
 of the Qur'ān"), ¹² a useful primer as an introduction to Dr. Nūr al-Dīn
 'Itr's 'Ulūm al-Qur'ān al-Karīm ("The Sciences of the Noble Qur'ān"). ¹³
- Al-Qawā'id al-Asāsiyya fī Uṣūl al-Fiqh ("Basic Foundations in the Principles of the Law"),¹⁴ a useful primer as an introduction to Dr. Wahba al-Zuḥaylī's two-volume Uṣūl al-Fiqh al-Islāmī.¹⁵
- Al-Qudwat al-Ḥasana fī Manhaj al-Da'wa ilā Allāh ("The Excellent Examplar in the Method of Calling Others to Allāh"). ¹⁶
- Qul Hādhihi Sabīlī ("Say: This Is My Way" (12:108)), a concise manual of Islamic doctrine and morals.
- Al-Risālat al-Islāmiyya Kamāluhā wa-Khulūduhā wa-'Alamiyyatuhā ("The Message of Islam: Its Perfection, Immortality, and Universality").¹⁷

- Shifā' al-Fu'ād bi-Ziyārati Khayr al-Ibād ("The Healing of Hearts Concerning the Visitation of the Best of Human Beings"), which establishes the proofs and positions of the Imāms of Ahl al-Sunna on the subject of traveling to visit the Prophet, upon him blessings and peace in order to obtain blessings (tabarrukan) and intercession (tashaffu'an).
- Al-Tāli' al-Sa'īd al-Muntakhab min al-Musalsalāt wal-Asānīd ("The New Moon of Happiness: Selection of Similarly-Narrated Hadiths and Chains").
- Tārīkh al-Ḥawādith wal-Aḥwāl al-Nabawiyya ("Historical Events and Markers in the Prophet's & Life"). ¹⁹
- Al-'Uqūd al-Lu'lu'iyya bil-Asānīd al-'Alawiyya ("The Pearl Necklaces: 'Alawī's Transmission Chains")²⁰ in which the Shaykh lists the prestigious transmission chains he received from his father, al-Sayyid 'Alawī ibn 'Abbās al-Mālikī.
- Wa-Huwa bil-Ufuq al-A'la ("When He was on the uppermost horizon" (53:7)),21 the most comprehensive commentary to date on the Prophet's night journey and ascension, summing up over forty works written on the subject. A companion to the Shaykh's al-Anwar al-Bahiyya, the book contains a detailed commentary of the verses that pertain to the vision of Allah Most High and a full documentation of the authentic relevant narrations.

NOTES

Madīnat al-Munawwara

- I The Prophet had sent a military detachment under the command of one of the Companions after ordering those who were with him to obey him faithfully. In the course of the expedition the commander became angry with them. He lit a fire and ordered them to enter it. They refused, saying: "We have fled to the Messenger of God precisely to get away from the fire!" When the Prophet heard about the incident he said: "Had they entered it they would not have come out of it until the Day of Resurrection. Obedience is only in good matters." Narrated from our liege-lord 'Alī by al-Bukhārī and Muslim.
- 2 The vizier Abū 'Abd Allāh Ibn Abī al-Qāsim ibn al-Ḥakīm as cited by al-Ṣāliḥī in his Subul al-Hudā wal-Rashād ('Ilmiyya ed. 12:375).
- 3 The dome was first built in 678 to distinguish the Holy Prophet's Chamber from the rest of the roof covering the original mosque. It was painted green in 1253 by Sultan 'Abd al-Ḥamīd Khān, before which it was known as al-Bayḍā' [the White One], al-Fā'iḥa [the Radiant One], and al-Zarqā' [the Blue One].
- 4 Ironically, the book itself is officially banned in the Saudi state.
- 5 Adapted from Majed Khadduri's translation, *Al-Shāfi'ī's Risāla*, 2nd ed. (Cambridge: Islamic Texts Society, 1987, p. 63–64).
- 6 Ed. Ḥusayn Muḥammad Alī Shukrī, Madīna, 1996 (p. 44-45).
- 7 See footnote II in "Disinformation at the Two Holy Santuaries."
- 8 See more on the etiquette of Visitation and the superiority of Madīna over Makka at http://www.sunnah.org/ibadaat/ziyara.htm and in the *Encyclopedia* of *Islamic Doctrine* (3:55–105).

- 9 Al-Subkī, *Fatāwā* (1:274).
- 10 Le. From his entire hand the whole Umma is sated.
- II Second edition (Jeddah: Sharikat al-Madīna al-Munawwara, 1985).
 Available in the bookstores of the Two Cities.
- 12 This shows that the Sayyida Ḥafṣa that is buried at Bāb al-Ṣaghīr in Damascus is not actually the Prophet's wife, although the general public there claims it is.
- 13 Sayyida Zaynab bint Jaḥsh is not mentioned as buried in al-Baqī' by 'Alī Ḥāfiẓ in Chapters From the History of Madīna (p. 109) and this is a lapse on his part, as Ibn Sa'd (8:109) narrates that she was buried near the graves of 'Uqayl, i.e. with the other wives of the Prophet As for Sayyida Khadīja bint Khuwaylid and Sayyida Maymūna bint al-Ḥārith, Ḥāfiẓ states that they were buried respectively in Makka and in Saraf, about 6 miles from Makka.
- 14 As narrated by al-Samhūdī in Wafā al-Wafā and Khulāṣat al-Wafā.
- 15 As related by Ibn Kathīr in the Bidāya (Maktabat al-Ma'ārif ed. 8:221).
- 16 Narrated with a sound chain from Saʻīd ibn 'Abd al-'Azīz al-Tanūkhī by al-Dārimī, from Abū Ḥāzim Salama ibn Dīnār and Muḥammad ibn Sa'īd ibn al-Musayyab by Ibn Saʻd (5:132) and al-Dhahabī in the Siyar (Arna'ūṭ ed. 4:228–229), also by Ibn al-Jawzī in Muthīr al-Charām (p. 486–498) and al-Suyūṭī in al-Khaṣāʾiṣ al-Kubrā (2:490). Ibn 'Abd al-Wahhāb related this report in his Aḥkām Tamannī al-Mawt which was published among his collected works Majmūʿat al-Muʾallafāt (3:47). Some of the above sources add the following version: Abū Ḥāzim said: I heard Saʿīd ibn al-Musayyab say: "During the nights of al-Ḥarra there were no people in the Prophet's mosque except myself. The people of Shām would enter in groups and say: 'Look at that crazy old man!' and whenever the time of prayer came, I would hear adhān coming from the Prophet's grave. I would step forward, call iqāma and pray, and there would be no one in the mosque but me."
- 17 Narrated *mursal* from Muḥammad ibn Ibrāhīm by al-Ṭabarī in his *Tafsīr* (13:142) cf. Ibn Kathīr's (2:512) and al-Wāqidī in the *Siyar* as cited by Ibn Kathīr in *al-Bidāya*.
- 18 See Appendix I, "Raised Graves and the Tomboclasts."

MAKKAT AL-MUKARRAMA

- I Narrated from Abū Hurayra by Bukhārī and Muslim.
- 2 Narrated from 'Uthmān by Imām Aḥmad with a sound chain as indicated by Aḥmad Shākir (Musnad I:383 §513) and al-Haythamī in Majma' al-Zawā'id (1:297).
- 3 Narrated from Samura ibn Jundub by Muslim, Aḥmad, and Ibn Mājaḥ.
- 4 Narrated from Samura ibn Jundub by Muslim.
- 5 Narrated from Abū Hurayra by Muslim and Tirmidhī, who declared it hasan sahīh.
- 6 Narrated from 'Ā'isha by Ibn Abī Shayba; Abū Hurayra by al-Ṭabarānī in his Ṣagbīr and Awsaṭ with a sound (ṣaḥīḥ) chain, al-Ṭabarān (sūra 18:46), and al-Ḥākim who declared it sound; and Anas by al-Ṭabarānī in al-Awsaṭ with a weak (ḍaʿīf) chain. Something similar is narrated from Abū Saʿīd al-Khudrī by Aḥmad, al-Ḥākim, Ibn Ḥibbān, and by al-Ṭabarī in his Tafsīr with a fair (ḥasan) chain as per al-Arnaʾūṭ in his edition of Ibn Ḥibban (3:121 §840) and al-Haythamī in Majmaʿ al-Zawāʾid.
- 7 Narrated from Abū Hurayra by al-Ṭabarānī in Musnad al-Shāmiyyīn (2:149) and from Salama ibn Nufayl al-Sakūnī by al-Bukhārī in his Tārīkh al-Kabīr (4:70) and al-Ṭabarānī in al-Kabīr (7:52). Also narrated with the wording: "Truly, I find the rescuing wind of your Lord hailing from Yemen" from Abū Hurayra by Aḥmad with a chain of sound narrators as stated by al-Haythamī (10:56), Ibn Abī 'Āṣim in al-Āḥād wal-Mathānī (4:263), and al-Ṭabarānī in al-Awsaṭ. See also Ibn Qutayba's and Ibn Fūrak's explanations of the terms "the nafas of al-Raḥmān" respectively in Ta'wīl Mukhtalif al-Ḥadīth (1972 ed. p. 212=1995 Dār al-Fikr ed. p. 195) and Mushkil al-Ḥadīth wa-Bayānuh (1985 ed. p. 198).
- 8 The Prophet said: "The Black Stone is God's right hand." Narrated from Ibn 'Abbās, Jābir, Anas, and others by Ibn Abī 'Umar al-'Adanī in his Musnad, al-Ṭabarānī, al-Suyūṭī in his Jāmi' al-Ṣaghīr (I:516 §3804-3805), Ibn 'Asākir (15:90-92), al-Khaṭīb in Tārīkh Baghdad (6:328), and others. It is considered forged by Ibn al-Jawzī and Ibn 'Adī (I:342) cf. Aḥdab, Zawā'id Tārīkh Baghdād (5:321-323 §949). However, al-'Ajlūnī stated that it is ṣaḥīḥ as a halted report from Ibn

'Abbās as narrated by al-Quḍār in the wording: "The Corner [of the Black Stone] (al-rukn) is God's Right Hand on earth...," and he declared it hasan as a ḥadīth of the Prophet, Libn Qutayba in Ta'wīl Mukhtalif al-Ḥadīth (1972 ed. p. 215=1995 ed. p. 198, 262) said that it was a saying of Ibn 'Abbās. He also relates a saying of 'Ā'isha that the Black Stone is the depository of the covenant of human souls with God on the Day of Promise (alastu bi-rabbikum). Its mention in the Reliance of the Traveller (p. 853b) as "narrated by al-Ḥākim, who declared it ṣaḥīḥ, from 'Abd Allāh ibn 'Amr," is incorrect.

- 9 An allusion to the kiswa or black cloth covering the Ka'ba.
- 10 Ibn 'Arabī, al-Futūḥāt al-Makkiyya (original ed. 1:701).
- II See on him http://f24.parsimony.net/forum61827/messages/25277.htm.
- 12 Mālikīs and Ḥanbalīs also stipulate a duration that is more than twenty rak'as of prayer in total according to Shaykh Wahba al-Zuḥaylī's al-Fiqh al-Islāmī wa-Adillatuh (2:326-327). One does not count the day of arrival nor the day of departure.
- 13 Ibn Taymiyya, *Mukhtaṣar al-Fatāwā al-Miṣriyya* (Cairo, 1980 p. 54). He himself, in practice, flouted his own precept repeatedly.
- 14 Ibn Battūta, Riḥla (1985 al-Risāla ed. 1:169).
- 15 See Appendix II "Essential Reading."
- 16 Narrated from 'Abd al-Raḥmān ibn Ya'mar by al-Tirmidhī (ḥasan ṣaḥīḥ), Abū Dāwūd, al-Nasā'ī, Ibn Mājah, Aḥmad, and al-Dārimī.
- 17 Narrated from 'Abd Allāh ibn 'Amr by al-Tirmidhī (gharīb) with a weak chain and—with two sound but mursal chains missing the Companion-link—Mālik in his Muwaṭṭa'. Imām Aḥmad narrated the Prophet's du'ā' in his Musnad with a chain similar to al-Tirmidhī's.
- 18 Narrated from Abū Hurayra as part of a longer ḥadīth by al-Tirmidhī (saḥīḥ), al-Nasā'ī, Aḥmad, al-Ḥākim who declared it saḥīḥ—al-Dhahabī concurred—and Ibn Ḥibbān.
- 19 Narrated from 'Antara by Ibn Abī Shayba and al-Ṭabarī, Ibn Kathīr, and others in their *Tafsīrs* for the verse "*This day have I perfected your religion for you and completed My favor unto you*" (5:3).
- 20 Narrated from Ibn 'Abbās by Ibn Mardūyah as related by al-Suyūṭī in al-Durr al-Manthūr for the verse "And by the witness and that whereunto he bears

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testimony" (85:3), the witness being the day of Jumu'a, and the witnessed unto, the day of 'Arafa.

- 21 Ibn 'Ābidīn, *Ḥāshiya* (Bulāq 1323/1905 ed. 2:260-261).
- 22 Cupping is the process of drawing blood from the body by scarification (scratches or superficial incisions in the skin) and the application of a cupping glass in which a vacuum is created by heat to relieve internal congestion.
- 23 Narrated from Ibn 'Abbās by al-Tirmidhī (hasan gharīb), Aḥmad, Ibn Mājah, al-Ḥākim (1990 ed. 4:233=4:209) who declared it ṣaḥīḥ—al-Dhahabī concurred but noted that one of its narrators, 'Abbād ibn Manṣūr, had been declared weak—Ibn Abī Shayba (5:59), and 'Abd ibn Ḥumayd in his Musnad (p. 200). Cf. al-Dhahabī, Siyar (Arna'ūṭ ed. 5:35), Ibn al-Jawzī, al-Ilal al-Mutanāhiya (2:876), and Ibn Abī Ḥātim, 'Ilal al-Ḥadūth (2:260). Al-Bukhārī in his Ṣaḥīḥ, book of Tibh, chapter on cupping, and al-Mundhirī in al-Targhīb wal-Tarhīb (1997 ed. 4:158-162=1994 ed. 4:242-245) gathered the sound narrations establishing the immense merit of cupping, its timing, modality, and preventive medicinal nature.
- 24 Narrated from Anas by al-Bukhārī and Muslim. In Mālik's Muwaṭṭa': one ṣā' of dates.
- 25 Narrated from Ibn 'Abbās by al-Ṭabarānī in al-Kabīr (11:337) and al-Awsaṭ through an unknown narrator according to al-Haythamī (4:94), al-Khaṭīb in al-Jāmi' li-Akblāq al-Rāwī (1983 ed. 1:144=1991 ed. 1:220 §187), Ibn Abī al-Dunyā in Makārim al-Akblāq (p. 121), and Imām Aḥmad as cited by al-Dhahabī in the Siyar (Arna'ūṭ ed. 11:213, 11:296). Cf. al-Mizzī, Tabdīb al-Kamāl (21:480), Fatḥ al-Bārī (5:365f.) and al-Iṣāba (4:114), al-Sakhāwī, Fatḥ al-Mugbīth (2:318), and al-Shawkānī, Nayl al-Awṭār (5:300f.). Also narrated mursal from 'Ikrima by Ibn Abī Shayba (4:355) and Abū Dāwūd in al-Marāsīl (p. 169).
- 26 Ibn Masʻūd, God be well-pleased with him, said: "Gazing at one's parents is worship; gazing at the Kaʻba is worship; gazing at the volume of Qur'ān is worship; and gazing at your brethren out of love for God's sake is worship." Narrated by al-Bayhaqī. The statement "Gazing at the Kaʻba is worship." is narrated from 'Ā'isha by al-Daylamī, Ibn Abī Dāwūd in al-Maṣāḥif, and Abū al-Shaykh in al-Thawāb with weak chains as stated in al-Munāwī's Fayḍ al-Qadīr and Kanz al-'Ummāl; from Mujāhid by Ibn Abī Shayba and al-Jundī;

from Mujāhid and 'Aṭā' as stated by al-Qurṭubī in his Tafsīr for the verse "We have seen the turning of your face to heaven" (2:I44); from 'Aṭā' as narrated by Ibn Abī Shayba, al-Azraqī, al-Jundī, and al-Bayhaqī in Shu'ab al-Īmān; from Ṭāwūs by Ibn Abī Shayba and al-Jundī with the wording: "Looking at this House is better than the worship of one who fasts, prays at night, and strives in jihad uninterruptedly"; from Ibrāhīm al-Nakha'ī by al-Azraqī with the wording: "One gazing at the Ka'ba is like one who strives in worship in other countries." Gazing at the sea is also counted as worship in some reports, cf. Kashf al-Khafā'. Also narrated from Ibn 'Abbās by al-Azraqī and al-Jundī as cited by al-Suyūṭī in al-Durr al-Manthūr with the wording: "Gazing at the Ka'ba is faith itself."

27 The Prophet said: "To gaze at 'Alī's face is worship." Narrated from eleven Companions according to al-Suyūṭī in al-La'āli' (1:342-346), hence Ibn 'Arrāq considered it authentic in Tanzīh al-Sharī'a (1:382-383) while al-Shawkānī in al-Fawā'id (1986 ed. p. 380) said: "It is evident that this narration is fair because of its other chains (ḥasan li-ghayrih), not sound as al-Ḥākim (3:141) said, nor forged as Ibn al-Jawzī (al-Mawḍū'āt 1:359) said." Narrated from Abū Hurayra and Mu'ādh ibn Jabal by al-Khaṭīb who said it is gharīb in his Tārīkh (2:51), Ibn 'Adī (2:339) cf. Ibn Ḥajar, Lisān (2:229, 5:80); from Ibn Mas'ūd by Abū Nu'aym in the Ḥilya (1985 ed. 5:58) and Ibn 'Adī (7:218) cf. Kashf al-Khafā (2:421).

DISINFORMATION IN THE TWO HOLY SANCTUARIES

- I See note 16 in Appendix I: Raised Graves and the Tomboclasts: Does Islām Condemn the Building of Tombs or the Preservation of Historical Vestiges? and our article "Visitation of the Graves by Women" at http://www.sunnipath.com/resources/Questions/qa00000695.aspx as well as http://www.livingislam.org/n/absn_ei.html.
- 2 Narrated from Abū Hurayra by Abū Dāwūd with a chain declared sound by al-Nawawī in Riyāḍ al-Ṣāliḥīn and al-Adhkār, Ibn al-Qayyim in Jalā' al-Afhām (1996 ed. p. 48 § 23 cf. 'Awn al-Ma'būd (6:22), Fatḥ al-Bārī (1959 ed. 6:488), al-Wādyāshī in Tuhfat al-Muḥtāj (2:190), al-'Ajlūnī in Kashf al-Khafā' (2:253), and al-Shawkānī in Nayl al-Awtār. Also narrated from Abū

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Hurayra by Aḥmad (9:575 § 10759) with a sound chain according to al-Zayn and al-Bayhaqī in al-Sunan al-Kubrā (5:245 §1040) and Shu'ab al-Īmān (2:217, 3:490–491); and al-Tabarānī in al-Awsaī (3:262).

- 3 See http://mac.abc.se/home/onesr/d/wvmg_e.pdf.
- 4 Narrated by al-Dāraquṭṇī in his Sunan (2:278) and al-Bayhaqī in Shuʿab al-Īmān (3:488). Al-ʿAjlūnī in Kashf al-Khafā (2:329) said that al-Dhahabī said: "Among the best routes for the ḥadīth ["My intercession will be guaranteed"] is the chain of transmission of the ḥadīth of Ḥāṭib which Ibn 'Asākir and others narrated." Cf. Ibn Ḥajar, Talkhīṣ al-Ḥabīr (7:417) and Lisān al-Mīzān (6:180). See the first chapter of al-Subkī's Shifā' al-Siqām.
- 5 At the time the Prophet sent Muʻadh ibn Jabal to Yemen, the Prophet went out with him to give him his last recommendations. Muʻadh was mounted while the Prophet was walking by Muʻadh's mount. When he finished he said: "Muʻadh! It may be that ('asā an) you shall not meet me again after this year of my life. Perhaps you will (laʻallaka) pass by my mosque here, and my grave [i.e. to visit me]?" At this Muʻadh wept uninterruptedly at the thought of parting with the Messenger of Allah Then the Prophet turned and, facing Madīna, said: "Those closest to me are those who guard themselves (al-muttaqūn), whoever they are and wherever they are." Another version adds: "Do not weep, Muʻadh! Weeping [uncontrollably] is from satan." Both versions are narrated by Imām Aḥmad with two sound chains as stated by al-Haythamī, al-Bazzār (7:91), Ibn Abī 'Āṣim in al-Āḥād wal-Mathānī (3:420) and al-Sunna, al-Ṭabarānī in Musnad al-Shāmiyyīn (2:102) and al-Kabīr (20:121), Ibn Ḥibbān (2:414), and al-Bayhaqī in his Sunan (10:86).
- 6 Narrated by Ibn 'Asākir (7:137) with a good chain (*sanad jayyid*) as stated by al-Shawkānī in *Nayl al-Awtār* (5:180) at the end of *Kitāb al-Manāsik*.
- 7 Cited by al-Dhahabī in the *Siyar* (Fikr ed. 6:159=Risāla ed. 5:358–359). I first heard this report from al-Ḥabīb 'Alī al-Jafrī in Beirut, God preserve him!
- 8 Ḥadīth of the Prophet : "Īsā ibn Maryam shall descend upon you as a just and wise ruler. He shall walk his way to the greater or lesser pilgrimage, and he shall come to my grave to greet me, and I shall return his greeting." Abū Hurayra narrated it and added: "O cousins! Should you see him, say: 'Abū Hurayra greets you with peace." Narrated by al-Ḥākim (1990 ed.

- 2:651=orig. ed. 2:595) who declared it saḥāḥ; al-Dhahabī concurred. Another version states: "By the one in Whose hand is Abū al-Qāsim's soul, 'Īsā ibn Maryam shall descend as a just and wise ruler. He shall destroy the cross, slay the swine, eradicate discord and grudges, and money shall be offered to him but he will not accept it. Then he shall stand at my grave side and say: 'O Muḥammad!' and I will answer him." Narrated from Abū Hurayra by Abū Ya'lā (II:462) with a sound (saḥāḥ) chain according to Shaykh Ḥusayn Asad, al-Haythamī (8:211), and Ibn Ḥajar in al-Maṭālib al-'Āliya (4:23 and § 4574).
- 9 In Nayl al-Awṭār (3:94–97).
- 10 Ibn al-Qayyim, Badā'i' al-Fawā'id (3:135–136=2:147).
- 11 In Ibn al-Qayyim, Badā'i' al-Fawā'id ('Uyūn 1994 ed. 2:147). Cf. 'Iyāḍ in al-Shifā; al-Qārī in its Sharḥ ('Ilmiyya ed. 2:162); al-Nawawī in Sharḥ Ṣaḥāḥ Muslim (Mays ed. 9/10:172—173), al-Majmū' Sharḥ al-Muhadhdhab (2:263, 7:444); Ibn 'Ābidīn in Ḥāshiyat al-Durr al-Mukhtār (Bulaq 1323/1905 ed. 2:263=2:626); al-Taḥṭāwī's Ḥāshiya on Marāqī al-Falāḥ (p. 70); and the Deobandi School cf. al-Sahāranfūrī in al-Muhannad 'alā al-Mufannad (p. 17–19). Shaykh Muḥammad ibn 'Alawī al-Mālikī in Shifā' al-Fu'ād (p. 83–88) changes the term "Wahhābīs"—used twice by Sahāranfūrī—to "Salafīs."
- 12 "It will become clear to anyone that studies *Madārij al-Sālikīn* that these two [Ibn al-Qayyim and Ibn Taymiyya] are from the greatest of *Abl al-Sunna wal-Jamā* 'a and among the *Awliyā* of this Community." Al-Qārī, *Mirqāt al-Mafātīḥ* (8:251–252) and *Jam* 'al-Wasā'il bi-Sharḥ al-Shamā'il.
- 13 Al-Qārī, Sharḥ al-Shifā (2:514).
- 14 Narrated from Abū Hurayra by Muslim, al-Tirmidhī, al-Nasā'ī, Abū Dāwūd, Aḥmad, Ibn Ḥibbān etc.
- 15 Narrated from Anas by Abū Yaʻlā (6:147 § 3425) with a chain of trustworthy narrators per al-Haythamī (8:211) and Abū Yaʻlā's editor Shaykh Ḥusayn Asad—and by al-Bayhaqī in Ḥayāt al-Anbiyā' fī Qubūribim (p. 15) with a sound chain as stated in Fatḥ al-Bārī (1959 ed. 6:487); also by al-Bazzār (§ 256) with two weak chains as indicated by Ibn Ḥajar (ibid. and Mukhtaṣar Musnad al-Bazzār 2:271–272 § 1852–1853) because of al-Ḥasan ibn Qutayba as shown by Ibn ʻAdī (2:327) and Ibn Ḥajar in Lisān al-Mīzān (2:246). Also narrated by Tammām al-Rāzī (d. 414) in al-Fawāʾid (1:33)

Notes

and al-Suyūṭī in Anbā' al-Adhkiyā' bi-Ḥayāt al-Anbiyā' (§5)—reproduced in full in al-Hāwī līl-Fatāwī. Al-Khallāl narrates that Imām Aḥmad "used to say that the Prophets are alive in their graves praying and that the grave-dweller recognizes his visitors the day of Jumu'a." Al-'Aqīda lil-Imām Aḥmad bi-Riwāyat al-Khallāl (p. 121).

- 16 Narrated from Ibn Mas'ūd by al-Bazzār (5:308–309 §1925) with a sound chain of trustworthy narrators per al-Suyūṭī in Manābil al-Ṣafā (p. 31 §8) and al-Khaṣā'iṣ al-Kubrā (2:281), al-Haythamī (9:24 §91), al-Zarqānī in Sharḥ al-Muwaṭa' (1:97), and al-'Irāqī in Ṭarḥ al-Tathrīb (3:297)—his last book, as opposed to al-Mughnī 'an Ḥaml al-Asfār (4:148) where he questions the trustworthy rank of one of the narrators in al-Bazzār's chain cf. al-Zabīdī, Itḥāf (9:176-177). Shaykh 'Abd Allāh al-Talīdī said in Tahdhīb al-Khaṣā'iṣ al-Kubrā (p. 458–459 § 694) that this chain is sound according to Muslim's criterion. Shaykh Mahmūd Mamdūḥ in Raf' al-Mināra (p. 156-169) examines it at length and also declares it sound. Their teacher, Shaykh 'Abd Allāh ibn al-Ṣiddīq al-Ghumārī (d. 1413/1993) also declared it sound in his monograph Nihāyat al-Āmāl fī Sharḥ wa-Taṣḥīḥ Ḥadīth 'Ard al-A'māl. It is also narrated from Anas and—with two sound mursal chains missing the Companion-link—from the Successor Bakr ibn 'Abd Allāh al-Muzanī by Ibn Sa'd (2:194) and Ismā'īl al-Qāḍī (d. 282) in his Faḍl al-Ṣalāt 'alā al-Nabī (p. 36–37 § 25–26). The latter chain was declared sound by al-Qārī in Sharḥ al-Shifā' (1:102), Shaykh al-Islām al-Taqī al-Subkī in Shifā' al-Sigām, and his critic Ibn 'Abd al-Hādī in al-Ṣārim al-Munkī (p. 217). A third chain is related from Bakr al-Muzanī by al-Ḥārith ibn Abī Usāma in his Musnad (2:884 § 953) as per Ibn Ḥajar in al-Maṭālib al-'Āliya (4:23) and Ibn Saț'd in his *Țabaqāt* as per al-Munāwī, *Fayḍ al-Qadīr* (3:401 § 3771). Al-Qāḍī 'Iyāḍ cites it in al-Shifā (p. 58 § 6) and al-Sakhāwī in al-Qawl al-Badī (p. 324). 17 Narrated from Anas by in Ibn Mandah his Fawā'id (Ṭanṭā: Dār al-Ṣaḥāba lil-Turāth, 1992, p. 82); Abū al-Qāsim al-Aṣbahānī in al-Targhīb wal-Tarhīb (Zaghlūl ed. §1647) cf. al-Suyūṭī, Khaṣā'iṣ (2:490), al-Ḥalabī, Sīra (2:432), and al-Ṣāliḥī, Subul al-Hudā ('Ilmiyya ed. 12:358); and al-Daylamī in Musnad al-Firdaws cf. Kanz (2242). Also cited by ¢Alā' al-Dīn al-Qūnawī in Sharḥ al-
 - Taʻarruf cf. al-Ghumārī, Miṣbāḥ al-Zujāja (p. 50–51). The ḥāfiẓ Abū al-Qāsim Ismāʻīl ibn Muḥammad ibn al-Faḍl al-Qurashī al-Taymī al-Aṣbahānī,

- Qawwām al-Sunna (d. 535), Allah have mercy on him and all the pure-hearted Scholars, is one of those who authored a *Dalā'il al-Nubuwwa*.
- 18 Narrated from Anas by Muslim, al-Nasā'ī both in his *Sunan* and *al-Sunan* al-Kubrā (1:419), Aḥmad, Ibn Khuzayma in his Ṣaḥīḥ, Ibn Ḥibbān in his (1:242), Abū Ya'lā (6:71), 'Abd ibn Ḥumayd in his, Ibn Abī Shayba (7:335), Ibn Mardūyah, and al-Bayhaqī in Ḥayāt al-Anbiyā'; also from other Companions but with very weak chains as indicated by al-Haythamī (8:205).
- 19 Narrated from Abū Hurayra by Muslim as part of a longer ḥadīth. Aḥmad narrates it also from Abū Hurayra but without mention of the imāmate of the Prophet . Al-Tirmidhī narrates it (ḥasan ṣaḥīḥ gharīb) from Jābir without mention of the Prophet's imāmate, but adding the likening of Gibrīl, upon him peace, to Diḥya ibn Khalīfa al-Kalbī, as he does in his Shamā'il (1992 ed. p. 40).
- 20 Narrated from Ibn 'Abbās by Muslim in two places, Ibn Mājah, and Aḥmad.
- 21 Narrated from Ibn 'Umar by al-Bukhārī in three places, Muslim in two, Mālik in his *Muwaṭṭa*', and Aḥmad.
- 22 Narrated by Aḥmad, al-Tirmidhī (ḥasan ṣaḥīḥ gharīb Da'awāt Ch. 119), Ibn Mājah (Book of Iqāmat al-ṣalāt wal-sunna, Ch. on Ṣalāt al-Ḥāja §1385), al-Nasā'ī in 'Amal al-Yawm wal-Layla (p. 417—418 §658—660), al-Ḥākim (1:313, 1:526), al-Ṭabarānī in al-Kabīr, and rigorously authenticated as sound (ṣaḥīḥ) by nearly fifteen ḥadīth Masters including Ibn Ḥajar, al-Dhahabī, al-Shawkānī, and Aḥmad ibn Taymiyya as stated in the Reliance (w40.5).
- 23 Narrated by al-Bayhaqī in Dalā'il al-Nubuwwa (6:166–168) with a sound chain according to al-Ghumārī in his Juz' fīl-Radd 'alā al-Albānī (Beirut, 1996), Abū Nu'aym in Ma'rifat al-Saḥāba, al-Mundhirī (1:473–476=1:272–273=1: 353–354), al-Haythamī (2:279), and al-Ṭabarānī who declared it ṣaḥīḥ in al-Kabīr (9:17–18=9:30–31), al-Ṣagbīr (1:184/201–202=1:306), and al-Du'ā' (p. 320–321), as did al-Shawkānī in Tuḥfat al-Dhākirīn (Beirut 1970 ed. p. 37). See also al-Mubārakfūrī, Tuḥfat al-Aḥwadhī (10:25) and the thorough study on the ḥadīth of the blind man's tawassul in 'Abd Allāh al-Ghumārī's Miṣbāḥ al-Zujāja fī Ṣalāt al-Ḥāja.
- 24 See note 37.
- 25 Ibn al-Jawzī, al-Wafā (p. 818 §1536).

- 26 Al-Nawawī, Sharḥ Ṣaḥīḥ Muslim, Chapter entitled Al-Amr bil-Ma'rūf wal-Nahī 'an al-Munkar, ḥadīth of the Prophet : "Whoever of you sees wrongdoing, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest belief." Narrated from Abū Sa'īd al-Khudrī by Muslim. Al-Nawawī's rule is reiterated verbatim by Ibn Taymiyya in al-Fatāwā al-Kubrā (Dār al-Ma'rifa ed. 2:33).
- 27 Narrated by al-Tirmidhī who said it is ḥasan ṣaḥīḥ.
- 28 Narrated by al-Bayhaqī in al-Sunan al-Kubrā (4:39) and Ma'rifat al-Sunan (5:300 §7608), also al-Shāfi'ī in al-Umm (1:271).
- 29 Narrated by Ibn Mājah with a slightly weak chain as stated by Ibn Ḥajar in Talkhīṣ al-Ḥabīr.
- 30 Narrated by al-Bayhaqī in al-Sunan al-Kubrā (4:56) with a fair (hasan) chain according to al-Nawawī in Kitāb al-Adhkār (Ṭā'if ed. p. 212 § 493) and by al-Ṭabarānī in al-Kabīr (19:220) with a chain of trustworthy narrators as indicated by al-Haythamī (3:44). Cited by Ibn Qudāma in al-Mughnī (2:474, 2:567, 1994 ed. 2:355) and al-Zayla'ī, Naṣb al-Rāya (2:302).
- 31 Al-Khallāl, al-Amr bil-Ma'rūf (p. 121 § 237).
- 32 In Kitāb al-Rūḥ (Madanī ed. p. 17).
- 33 Al-Shawkānī, Tuḥfat al-Dhākirīn (p. 229).
- 34 Narrated by al-Khallāl in al-Amr bil-Ma'rūf (p. 122 §240–241) cf. Ibn Qudāma, Mughnī (2:567, Beirut 1994 ed. 2:355) and Qal'ajī, Fiqh Ibn 'Umar (p. 618). Ibn al-Qayyim cites it in al-Rūḥ (Madanī ed. p. 18) from al-Khallāl's narration in al-Jāmi' as does Imām al-Ghazālī in his Iḥyā, book of "The Remembrance of Death and the Afterlife," trans. T.J. Winter (Cambridge: Islamic Texts Society, 1989 p. 117), prefacing it with the words: "There is no harm in reciting the Qur'ān over graves."
- 35 Ibn Qudāma relates it in *al-Mughnī* (1994 ed. 2:355) as well as al-Khallāl himself with his chain in his book *al-Amr bil-Ma^crūf* (p. 123 § 242).
- 36 In Mafātīḥ al-Jinān Sharḥ Shirʿat al-Islām (p. 580).
- 37 Al-Suyūtī mentions it in *Sharḥ al-Ṣudūr* (p. 312). This is a Ḥanafī proof-text for the hearing of the dead.
- 38 Al-Khallāl narrates it in al-Ann bil-Ma'rūf (p. 123 § 243), al-Suyūt ī in Sharḥ al-Şudūr (p. 311), and Ibn Qayyim al-Jawziyya in Kitāb al-Rūḥ (Madanī ed. p. 18).
- 39 Al-Khallāl narrates it with his chain (p. 123 § 245).

- 40 Ibn Qudāma relates it in al-Mughnī (1994 ed. 2:355).
- 41 Al-Nawawī, Minhāj al-Tālibīn, end of Kitāb al-Janā'iz.
- 42 Al-Suyūtī mentioned both excerpts in his Sharḥ al-Ṣudūr (p. 311).
- 43 Al-Nawawī, Sharḥ Ṣaḥīḥ Muslim (al-Mays ed. 3/4:206).
- 44 In the Tadhkira. Al-Suyūtī mentioned it in Sharh al-Ṣudūr (p. 311=p. 403).
- 45 Al-Jazīrī, al-Fiqh 'alā al-Madhāhib al-Arba'a (2:540).
- 46 In al-I'tiṣām (3:11=1995 Beirut ed. p. 395).
- 47 Narrated by Ibn Sa'd (5:189) and Abū Nu'aym in Ḥilyat al-Awliyā' (1985 ed. 7:119=1997 ed. 7:132 § 9907). Al-Zarkashī in al-Tadhkira fīl-Aḥādīth al-Mushtahara (p. 64) and al-ʿAjlūnī in Kashf al-Khafā (1:66) said that al-Bayhaqī cited it in al-Madkhal.
- 48 Narrated by al-Khaṭīb in al-Ruwāt 'an Mālik as cited by al-'Ajlūnī in Kashf al-Khaṭā' (1:65 §153). Ibn al-Atḥīr relates attributes to Mālik the saying "The differences among the Companions of Muḥammad are a mercy for the servants of Allāh" in the introduction to his Jāmi' al-Usūl.
- 49 Al-Zarkashī, al-Tadhkira fīl-Aḥādīth al-Mushtahara (p. 64) and al-'Ajlūnī, Kashf al-Khafā (1:66).
- 50 Narrated by al-Qushayrī in his *Risāla* (p. 88) and cited by Ibn Taymiyya in *al-Istiqāma* (1:251).
- 51 Narrated from Yaḥyā ibn Saʻīd by al-Dhahabī in *Tadhkirat al-Ḥuffāz* (1:138) and al-Sakhāwī in *al-Maqāṣid al-Ḥasana* (p. 49 § 39).
- 52 See more on this in our Four Imāms and Their Schools.
- 53 Ibn Abī Ya'lā, *Tabaqāt al-Ḥanābila* (I:III), Ibn Mufliḥ, *al-Maqṣad al-Arshad fī Dhikri Aṣḥāb al-Imām Aḥmad* (I:248), and Ibn Taymiyya, *Sharḥ al-'Umda* (4:567), *Majmū' al-Fatāwā* (I4:I59), and *Miswaddat Āl Taymiyya* (p. 401). Compare this leeway to the immaturity of certain cultish pretenders to "the School of Madīna" who follow mostly dissension and delusion.
- 54 Ibn Taymiyya, Mukhtasar al-Fatāwā al-Misriyya (Cairo, 1980) p. 35.
- 55 Ibn Taymiyya, Sharḥ al-'Umda (Ryad: Maktabat al-'Abīkān, 1993) 4:569.
- 56 Narrated by Ibn 'Abd al-Barr in Jāmi' Bayān al-'Ilm (1:814–815 §1520, 1522) with weak chains according to al-Zuhayrī.
- 57 Narrated by Ibn 'Abd al-Barr in *Jāmi' Bayān al-'Ilm* (1:815 §1521, p. 819 §1536) with sound chains according to al-Zuhayrī.
- 58 Narrated by al-Dūrī in Tārīkh Ibn Ma'īn (4:271 § 4329).

- 59 Ibn Hazm, al-Ibkām fī Usūl al-Abkām (5:64).
- 60 Albānī, al-Silsila al-Da'īfa (1:76 § 57) and al-Ghumārī, al-Mudāwī (1:235–236).
- 61 Al-Nawawī, Sharh Ṣahīḥ Muslim (1972 ed. 11:92).
- 62 Narrated from Abū Hurayra in the two Ṣaḥīḥs, the Sunan, and the Musnad. Al-Munāwī Fayḍ al-Qadīr, entry Ikhtilāfu ummatī raḥma.
- 63 Narrated from 'Awf ibn Mālik by al-Ṭabarānī in *al-Kabīr* (18:50) and al-Bazzār (7:186) with a chain of Ṣaḥīḥ narrators cf. al-Haythamī (1:179) and al-Ḥākim.
- 64 Part of a longer ḥadīth narrated from Abū Hurayra by al-Bukhārī, Muslim, al-Tirmidhī, Ibn Mājah, Aḥmad, and others.
- 65 Narrated by al-Bukhārī and Muslim.
- 66 Narrated by al-Bukhārī and Muslim.
- 67 Miftāḥ al-Janna (cf. transl. Mostafa Badawi, Key to the Garden, Quilliam Press p. 107–108).
- 68 Ḥasanayn Muḥammad Makhlūf, Fatāwā Shar'iyya (1:91–92).

RAISED GRAVES AND THE TOMBOCLASTS: DOES ISLĀM CONDEMN THE BUILDING OF TOMBS OR THE PRESERVATION OF HISTORICAL VESTIGES?

- I In his preface to al-Rifā'ī's Naṣīḥa li-Ikhwāninā 'Ulamā' Najḍ.
- 2 Narrated from Ibn 'Umar by al-Ṭaḥāwī in Sharḥ Ma'ānī al-Āthār (4:194).
- 3 Narrated by Ibn Sa'd (1:499-500, 8:167).
- 4 Al-Ṭabarī, Tārīkh (Dār Suwaydān ed. 2:156), al-Fāsī, Shifā' al-Gharām ('Ilmiyya ed. 1:270), Ibn Ṭahīra, al-Jāmi' al-Laṭīf fī Faḍli Makkata wa-Ahlihā wa-Binā' al-Bayt al-Sharīf etc.
- 5 Cf. al-Fāsī's Shifā' al-Gharām (1:199) and others.
- 6 Cf. Şaḥīfat al-Bilād al-Saʿūdiyya, Fifteenth Year, No. 998 (al-Aḥad 25 Jumādā al-Awwal 1370/4 March 1951) and Muḥammad Ṭāhir al-Kurdī, al-Tārīkh al-Qawīm li-Makkata wa-Bayt Allāh al-Karīm (Makka: Maktabat al-Nahdat al-Hadītha, 1965, 1:170).
- 7 Al-Rifā'ī, Naṣīḥa li-Ikhwāninā 'Ulamā' Najd (ch. 34). We translated this work in full.
- 8 Narrated by al-Bayhaqī in his Sunan (5:245 §10049).

- 9 Narrated through the narrators of the Ṣaḥīḥayn by Ibn Abī Shayba (1:106=2:150) and Ibn Sa'd (1:73).
- 10 Our beloved teacher al-Ḥabīb 'Alī al-Jafrī drew my attention to this aspect of the Companion-Sīra in our first blessed face-to-face meeting in Beirut the year 2004.
- II In his Ma'rifat 'Ulūm al-Ḥadīth (p. 162, type 7).
- 12 Yahyā ibn Ma'īn described him as thiqa thiqa cf. Siyar (9:127).
- 13 Narrated by Ibn Sa'd (2:81=2:105) with a stronger chain for *Sīra* reports than that of the tree-cutting.
- 14 Since Albānī was also persona non grata in Syria he ended up in Jordan where he remained under virtual house arrest until his death. See more on him and his sect in our Albānī and His Friends, in print.
- 15 Narrated from an unnamed Companion by Abū Dāwūd and al-Bayhaqī in al-Sunan al-Kubrā (3:412) with fair chains cf. Ibn Ḥajar, Talkhīṣ al-Ḥabīr (2:134); Ibn al-Mulaqqin, Tubfat al-Muḥtāj (2:29), and al-Arna'ūṭ's edition of Ibn al-Qayyim's Zād al-Ma'ād (1:506).
- 16 Narrated as part of a longer ḥadīth: from Burayda by Muslim, al-Tirmidhī (hasan ṣaḥīḥ), Abū Dāwūd, al-Nasā'ī, 'Abd al-Razzāq (3:569), and others; from Abū Sa'īd al-Khudrī by Aḥmad with a chain of sound narrators as stated by al-Haythamī (3:58), Mālik, al-Ḥākim (1990 ed. I:530) who declared it sound by Muslim's criterion, al-Bayhaqī in al-Sunan al-Kubrā (4:77 §6984), and al-Bazzār with a chain of sound narrators as stated by al-Haythamī (3:58); from Ibn Mas'ūd by Ibn Mājah, al-Dāraquṭnī in his Sunan (4:259), 'Abd al-Razzāq (3:572-573), Ibn Ḥibbān (3:261), al-Ḥākim (1990 ed. I:531), and al-Bayhaqī in al-Sunan al-Kubrā (4:77 §6983); and from Anas by Aḥmad, al-Bazzār, al-Ḥākim (1990 ed. I:531-532), and al-Bayhaqī in al-Sunan al-Kubrā (4:77 §6984).
- 17 Narrated to here from Ja'far ibn Muḥammad, from his father, without mention of al-Ḥasan by 'Abd al-Razzāq (3:572).
- 18 Narrated by al-Ḥākim (1990 ed. I:533, 3:30) who declared its chain sound, al-Bayhaqī, al-Sunan al-Kubrā (4:78), and Ibn 'Abd al-Barr in al-Tambīd (3:234).
- 19 Narrated by 'Abd al-Razzāq (3:574), al-Athram, and Ibn 'Abd al-Barr as mentioned by al-Qurtubī in his *Tafsīr* (10:381).

- 20 Al-Ḥakīm al-Tirmidhī in Nawādir al-Uṣūl (Aṣl 15).
- 21 In the Ṣaḥīḥayn, Sunan, and Musnad with various wordings.
- 22 Narrated by Ibn Abī Shayba (3:24 §11751).
- 23 See article entitled "Domes over the Graves of the Awliya" by Ustādha Umm Sahl at http://www.masud.co.uk under miscellany.
- 24 Narrated by Aḥmad (38:558 §23585) and al-Ḥākim (4:515=1990 ed. 4:560 ṣaḥīḥ) cf. Shaykh al-Islām al-Subkī in Shifā' al-Siqām (p. 126) and Majd al-Dīn ibn Taymiyya in al-Muntaqā (2:261f.).
- 25 In his Ḥāshiya (1:601).

ESSENTIAL READING

- I Cairo: Dār al-Ja'farī, n.d.
- 2 Second ed. Riyadh: n. p., 1998.
- 3 Published by the author, 1995.
- 4 Tenth edition, Cairo: Dār Jawāmi al-Kalim, 1998. Most of its material was incorporated into the section on mawlid in the Encyclopedia of Islamic Doctrine.
- 5 On this topic see also 'Izz al-Dīn Ḥusayn al-Shaykh, al-Adillat al-Shar'iyya fī Jawāz al-Iḥtifal bi-Mīlād Khayr al-Bariyya (1993) and our Mawlid: Celebrating the Birth of the Holy Prophet in response to Mufti Taqī Usmani's bizarre fatwa against the celebration of the Mawlid.
- 6 Cairo: Dār Waḥdān, n.d.
- 7 Narrated from 'Umar by al-Bukhārī, Aḥmad, Mālik, and al-Dārimī.
- 8 Tenth ed. Madīna, 1999.
- 9 Fourth ed. Madīna: Maṭābi' al-Rashīd, 1990.
- 10 E.g. al-Tirmidhī, Shamā'il; al-Qāḍī 'Iyāḍ, al-Shifā; al-Baghawī, al-Anwār fī Shamā'il al-Nabī al-Mukhtār; Abū Nu'aym, al-Bayhaqī, and others: Dalā'il al-Nubuwwa; al-Qasṭallānī, al-Mawābib al-Lāduniyya and its commentary by al-Zarqānī; al-Suyūṭī, al-Khaṣā'iṣ al-Kubrā, al-Riyāḍ al-Anīqa etc.; Shams al-Dīn Muḥammad ibn Yūsuf al-Shāmī al-Ṣāliḥī, Subul al-Hudā wal-Rashād fī Sīrati Khayr al-'Ibād compiled from over three hundred sources; al-Nabhānī, Shawābid al-Ḥaqq etc.; Shaykh 'Abd Allāh Sirāj al-Dīn, Sayyidunā Muḥammad Ṣallallābu 'alaybi wa-Sallam, etc.

- II Jeddah: Maṭābi' Saḥar, 1982.
- 12 Makka: Published by the author, 1999.
- 13 Sixth ed. Damascus: Mațba'at al-Ṣabāḥ, 1996.
- 14 Makka: Published by the author, 1999.
- 15 Damascus: Dār al-Fikr, 1986.
- 16 Tenth ed. Madīna, 1999.
- 17 Ed. Nājiḥ Maymūn al-Indonīsī. Jeddah: Maṭābi' Saḥar, 1990.
- 18 Second ed. Makka: Maṭābi' al-Ṣafā, 1992.
- 19 Twelfth ed. Jeddah: Maṭābi' Saḥar, 1996.
- 20 Second ed.
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